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Biography.

LIFE OF THE REV. JOSEPH WOLF,

MISSIONARY TO THE JEWS.

Mr. Wolf is well known to our readers as the companion of the American Missionaries in Palestine, and as a man of apostolic zeal, united with child-like simplicity of character. His Journal, which has been extensively circulated both in Europe and America, breathes a spirit of sincere and ardent piety, and has excited an interest which is rarely felt in works of this nature.

We have prepared the following sketch of his life from a memoir, written by himself, and published in London, in April last; availing ourselves in the less interesting parts of the work, of an abridgment which appeared in the Eclectic Review for September.

Mr. Wolf was born at Weilersbach, near Bamberg, in Bavaria, in the year 1796. He is the son of a Rabbi, and received a strict Jewish education. Soon after his birth, his father removed to Halle, in Prussia, where he continued to exercise the office of a Rabbi.

'My father,' says Mr. Wolf, 'began to teach me all the Jewish ceremonies, when I was four years old; he told me that all the Jews were expecting the Messiah every day and every hour; that his advent could not be far off, and at that time we should dine on the great fish called Leviathan. I believed all my father told me, and I considered Christians as worshippers of a cross of wood, and no better than idolaters. I began to read the Hebrew prayer-book when I was six years old, and recited it every day without being able to understand its contents. My father sent me at this time to a public Christian school, to be instructed in German reading: but I had his

express command never to be present when the schoolmaster began to speak on a religious subject; and my father, with this view, desired the schoolmaster to allow me to remain at home on those days which were fixed for explaining the Christian doctrine. The schoolmaster did so, and I continued to be an orthodox Jew.'

When Mr. W. was about seven years and a half old, his father began to instruct him in the Talmud, designing him for a Rabbi. At this time he was in the habit of going every evening to buy milk at a barber's, who was a Lutheran; and from this worthy man he first heard any thing tending to disturb his Jewish faith. With the simplicity of a boy, he told the barber of the expectation which was instilled into his mind, relative to the near approach of the Messiah.

'The barber and his wife, who were true Christians, heard me,' he says, 'with patience and compassion. Then he said to me, 'O my dear child, you do not know the true Messiah; but your ancestors always expected an earthly kingdom, and not a heavenly one; and, therefore, they killed him, as likewise they did the prophets, and if you would read without prejudice your own prophets, you would be convinced.' I was eight years old. I was confounded when I heard them thus speak. Without being able at that time to read the prophets well, I believed what the barber told me, and said to myself, 'It is true that the Jews have killed and persecuted prophets, because my father himself told me so:—perhaps Jesus Christ was killed innocent.'

Two days after this conversation, he went to the Lutheran clergyman of the village, and said, 'I will become a Christian.' But he received for his only reply, 'You are yet too young: return to me after a few years.' He kept these circumstances from his father's knowledge, through fear of punishment; but

his obvious inquietude, and the questions he put to his father, began to waken fears that he would not always remain a Jew. When he was about eleven, he fell in with some Jewish deists, whose infidel sentiments he so far imbibed, as to begin to disregard the ceremonies of the Jews, and to have doubts respecting the Revelation itself. He confesses that he was destitute of any good religious principles, and his moral character began to fall, while an insatiable ambition took possession of his heart. In his thirteenth year, he went to reside with an uncle at Bamberg, where he received lessons in Latin and Universal History from a Roman Catholic, and with him he first read the Gospel. Delighted with the perusal, he resolved to embrace the Christian faith, and on his imprudently announcing this intention to his uncle in the presence of other Jews, he brought down upon himself so much displeasure that he found it uncomfortable to remain at Bamberg. He set out, therefore, for Frankfort, determined to offer himself there for baptism. As yet, he knew no distinction between the Protestant and Romish denominations, and his first application to a Protestant professor was not very fortunate or encouraging. 'It is not necessary,' this Christian divine told him, 'to become a Christian, because Christ was only a great man, such as our Luther, and you can even be a moral man without being a Christian, which is all that is necessary.' In conformity to this doctrine, he introduced his young novice to [some deists, and Mr. W. began to wish that their principles might be true, but still could not satisfy himself that they were so. After studying Latin, Greek, and Hebrew, three months, at Frankfort, he was taken ill, and his reflections while he lay in the hospital, served to deepen his religious impressions. On his recovery he resolved to return to his native place, once more to see his father; but, on arriving there he found he was no more. Thus left an orphan at 14 years old, he resolved to prosecute his studies with the view of eventually becoming a clergyman. It was the project of an ambitious lad, whose ruling passion appears to have been at this time a thirst for literature as the means of honourable distinction. He was evidently extreme-

ly uninformed on the subject of religion; and at the time of his baptism into the Romish Church, which took place when he was 17 years of age, his conversion was little more than a change in his speculative opinions.

We cannot pursue the narrative through all its details. After wandering through different parts of Bavaria and the Austrian empire; residing sometimes in convents, at other times subsisting by giving lessons in Hebrew, he was baptized at Prague; from which place, by the advice of the monks of the Benedictine convent, he returned to Vienna, to prosecute the study of philosophy, and the oriental dialects. After remaining a year and a half in Vienna, Mr. W. undertook a journey during the vacation into Hungary, where he was staggered by the utter heathenism of the Roman Catholic population. On his return to Vienna, unable to reconcile what he had witnessed with the spirit of the Catholic religion, as it had been represented by the enlightened Count Stolberg, 'the Fenelon of the German Catholics,' he wrote to that nobleman for permission to visit him, and received a cordial invitation.

'I was astonished,' he says, 'when I arrived at Count Stolberg's and saw that great man. He and his lady, and fifteen children, were examples of true humility and piety. He read with me the New Testament in the original text; he, himself, and his wife, spoke with me of the power of Christ, and of his resurrection, of his humility and love to his elected people; and he said to me very often, I feel great concern and love for you, and for your brethren, the children of Abraham. He spoke with horror, both of the inquisition and the Crusades, and considered both as abominable. He considered John Huss as a martyr, and spoke of Luther with great regard. It was his intention, I should remain in his house some years, and I also desired and intended it, because I found myself very happy in the company of this great man. But it was not the will of God that I should remain longer than three months. When Napoleon returned from Elba to France, Count Stolberg and his family were in great distress, because he was always an adversary of that tyrant, and wrote continually against him; and being so near France, he was in danger, and determined to go to Holstein to his brother, to put himself and children in security.— I left his house with tears, because he was my true friend; and believing that his system

was the true spirit of the Roman church, and accorded with the spirit of Catholicism in all ages, I continued a true follower of the Roman Church; and when I sometimes stopped after my departure from Count Stolberg, with learned men of the Protestant denomination, I defended with great fire the Roman Church, and when they said, the Catholics believe the infallibility of the Pope, and command to worship images, I denied, and declared that Count Stolberg had taught me the true spirit of Catholicism, which was nothing else than the true doctrine of the Gospel. They replied, "Stolberg is a good Christian, but has formed for himself his own Catholicism, which is different from that of Rome: go to Rome, and you will be convinced."

'I experienced at this time the almighty hand of Providence. Count Stolberg gave me, when I left him, twenty-eight guineas for my journey; I sent to my mother the greatest part of it, and when I came to T. I had no means of living. I hired a lodging, and promised to pay every month. When the last day of the month arrived, I did not know how to pay, and I kneeled down and prayed to our Lord Jesus Christ, that he would assist me to be able to pay. I had scarcely finished my prayer, when I received a letter from Charles Dalberg, Grand Duke of Frankfort, and Archbishop of Ratisbon, and I found enclosed in the letter two guineas, which was four times as much as I wanted. He wrote me word that he was ready to send me every month the same sum, as I was recommended to him by professor Klein, of Ratisbon. At this time, I one day heard as a stranger, a public lecture of a Protestant professor about the Catholic system, in which he asserted that the Catholic church prefers the Vulgate to the original text, and that she teaches the worship of saints, and works of supererogation, and indulgences. I resolved, therefore, to go to Rome, because Protestants said to me, If you should manifest your sentiments there, the inquisition would excommunicate, and perhaps burn you.'

To Rome Mr. Wolf went, having been recommended by the Pope's ambassador at Vienna, to the Cardinal Litta, as a proper person to be admitted into the college of the Propaganda. On his way he spent two weeks at Basle with Madame Krudener and some Protestant Christians. At Vevey he fell in with other pious Protestants, who tried to dissuade him from going on; but he replied, 'I will go to Rome, and see what the Pope believes.' At Milan, some Catholic professors, whom he characterizes as true worshippers of Christ, gave him a

similar caution. They vend in Rome, Christ and the Gospel,' they said, 'but only the Pope is worshipped.' He was resolved, however, to persist in his intention, and entered the city early in August, in the year 1816.

'The first month after my arrival in Rome,' he says, 'before I entered the seminary called Seminario Pontificio, and before I attended the public lectures, was very pleasant. I formed an acquaintance with some Christian clergymen and prelates, and also with many pious painters and sculptors. I saw, before I entered the Seminario Romano, the chief works of Raphael and Michael Angelo; I considered the place in the amphitheatre, where Ignatius the martyr was the food of beasts, for Christ's sake; and where so many other Christians became, as Milner says, God's wheat ground by the teeth of wild beasts; and I gazed with much astonishment at the ruins of the ancient Rome. I saw Pius VII. before I was introduced to him, in the church of St. Maria Maggiori: he appeared to be a man of deep piety, humility, and devotion. I read every evening the Prophets, with the before-mentioned German artists.'

On the 9th of August, I was introduced to Pope Pius VII. He received me not as a king his subject, but as a father receives his son, and he said to me, that he had given orders to the prefect of the German college to pay the Seminario Romano for my board, that I might stay there till the Propaganda was re-established.

I entered the Seminario Romano the 5th of September, 1816, being 20 years of age. I received a long violet blue garment, and a triangular hat like the other pupils of that college. At this time the vacations of the schools took place, which continued till the month of November: and I found not so much edification in the Seminario Romano, as in the shops of the German artists.

In the first month of my stay in the seminary, I went with the others to see the canonization of Alfonso Maria Ligori by Pius VII., and I considered the canonization not as a *beatification* and *sanctification*, but only as a representation, or a description of the grace of God working in the individual; but I found afterward, that my idea was not according to the Romish system.

The words *beatificazione* and *sanctificazione* correspond entirely to the words *make happy* and *make holy*. But how can I believe that a Pope can make saints? since Rome herself confesses that Popes may burn in hell.

In November, the Spiritual Exercises (which always precede the public lectures, and every solemn festival) began; a strange clergyman, or some monk, is invited at such a time to preach to the pupils about their duty. The pupils of the college are obliged to

observe a strict silence two days, and are ordered to meditate and to go every day three times into the chapel, to hear the sermons or exhortations of the missionary.

I heard sometimes, but not often, sermons very fine, and according to the gospel, especially when Prince O. the Stolberg of Rome, preached to us in the seminary. He unites the zeal of Elias and true Christianity, with great worldly possessions; and adds to an unquestionable zeal and love for the gospel, the character of a man of learning and philosophy.

After the Spiritual Exercises, the school was opened, and the Professor of Scholastic Divinity began to dictate "on the subject of *Grace*." In his preface he uttered the following sentence, "The subject of grace being a difficult point, I exhort you at first not to think about it too much; but only to take the infallible authority of the Popes and of the Councils for the rule of faith; and we must believe St. Augustine's sentiments about that point, no longer than while his sentiments accord with any bull of the Popes, because Pius V. did condemn every one in his bull, if he asserted that the authority of St. Augustine about the point of grace, is equal to the Pope's authority." After the first hour was passed, I said to the Professor in the presence of all the other priests, "You speak here about the authority of the Pope in such a manner, that I suppose you believe, and command others to believe, the infallibility of the Popes!" He replied, "They believe in Rome indeed, that the Pope is infallible, but they don't believe it in France." I answered, "the Catholics in Germany do not believe it!" When I spoke thus, all the priests present arose against me, and said, "If you will stay longer in Rome, you must believe it: wretched wicked man! do not you believe the infallibility of the Pope?" I rejoined angrily, "I believe not the infallibility of the Pope." And when I had said this, I left the lecture-room, and went to the Cardinal Litta, and told him that I had had a dispute about the Pope's infallibility, and that I did not believe it. The Cardinal said to me with great kindness and softness, "You must not dispute about this subject until you have finished your studies. You will be persuaded of the Pope's infallibility when you have heard the reasons." For a long time I obeyed the Cardinal's injunction; but when I heard them one day call the Pope *God*, and heard this title defended by the most learned men of Rome, who told me that he merits such a title, because he has power not only upon the earth, but likewise over Purgatory, and in heaven, and because whatever the Pope absolves in the earth, is absolved in heaven, and that they call the Pope *God upon earth* on account of his power to sanctify and to beatify—when

I heard such arguments as these, I understood Paul's words, "He as God sitteth in the temple of God, showing himself that he is God:" and I could no longer abstain from protesting against such an idolatrous opinion, and exclaimed: "The Pope is a man as I am, the Pope is dust of the earth as I am."

From this time I began to neglect scholastic divinity, and an ardent desire to read the Holy Scriptures took possession of my heart, to such a degree as I never felt before. I read them the whole day, and took the Bible with me into the lecture-room, where I read in it of the salvation of men, and the mercy, and the justice of our Lord, while the Professor was proving the doctrines of the Roman church. I used after this, contrary to the rules of the Seminary, to remain in my room, and read the Scriptures, while the other pupils went to take exercise in walking, or to assist in the churches. When I had been about three months in the Pope's Seminary, Mr. Baille, with whom I had travelled from Turin to Genoa, came to Rome, and called at the Seminary to see me; when he observed that I was distressed at having no oriental books, nor any master for learning, and continuing the oriental languages, he bought me books, and gave me two guineas monthly, and I was thus enabled to take an oriental master. From that moment I was persecuted by the whole college: they said, "Of what use are the Holy Scriptures and the eastern languages to you, if you do not know the scholastic divinity, which alone can enable you to argue against, and to refute the abominable sophisms of the wretched Protestants, who believe neither in Popes nor in traditions." I began to weep when they spoke thus to me. I continued notwithstanding to read the Scriptures; and neglected entirely the study of scholastic divinity. Cardinal Litta at length commanded me to study the latter, and I did so for a short time. But though I only employed half an hour at a time in reading the divinity of Tournely and Bellarmin, which is of this class, I constantly arose wearied, and I often walked about my room reciting verses of the holy Scriptures a hundred times in a melancholy frame, and especially the following verses, in Hebrew: "Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it;" and when I had recited such a verse, I could not abstain from reading the whole chapter in which it was contained, and in this way I disobeyed the injunctions of the Cardinal.

The ambassador of the king of Prussia being informed of my critical situation, became my protector and friend, and wrote

about me to the government of Prussia, and advised me, as Count Stolberg also did, by letter, to be prudent and cautious in disputing; and indeed further, that I should entirely avoid every disputation; but I did not follow their advice, and indeed, could not well do so. I thought frequently of escaping from the Seminary by night, when I considered the great loss of time I sustained in idolatrous ceremonies; but the Prussian ambassador, and the pious German artists forbade me to attempt any thing so inconsiderate and dangerous. My German friends invited me sometimes to dine, and to hold spiritual conversation with them, to refresh my spirits, as my continual disputes destroyed all devotional feeling, and Christian meekness. Overbeck said to me, "We must bear the prejudices of other men with meekness and humility, because we are all more or less prejudiced." But I replied, "When I find things in the very seat of Catholicism which prove the reproaches of Protestants to be just, I cannot be quiet. The Protestants of Germany believe me to be an hypocrite in entering the Roman Catholic church; and I should be such, if I were to consent to these abuses." Overbeck replied: "You are not yet able to check such things as these; you must wait as Christ did till you are thirty years of age: and you will surely fall, and will embrace the doctrines you now abhor, if you will not hear the voice of your friends." The pious Schadow also remonstrated with me; and submitting to my German friends, I returned after dinner to the college.

I heard that Baron Wessenberg was not acknowledged by the Pope as bishop of Constance, as the grand Duke of Baden and the Chapter of Constance wished, and that the Pope had published a Bull against him!—This proceeding much dissatisfied me, because I was well acquainted with Baron W., and was persuaded that he was a good Christian, and a most worthy Prelate of the Roman Catholic Church.

I wrote, therefore, three letters, the first to Cardinal Litta, the second to Prelate Testa, and the third to Cardinal F.; and I mentioned to them, that the Germans considered Baron Wessenberg as a pious and learned man, and that I was persuaded, the Bull published against him would be revolting to the feelings of every German; and that the grand Duke of Baden would not respect the Bull. I added, that I could not but approve the conduct of the Duke; and that the power of the Court of Rome would surely sink if it did not act with more prudence and meekness: and I reminded them that we now live in the nineteenth century, and not in the eleventh. Cardinal Litta and Mass. Testa answered me with great kindness, and praised my

sincerity; but Cardinal F. went to Cardinal Litta and said, "I have now a bad opinion of Wolf: how can he prefer the judgment of the grand Duke of Baden, who is a Protestant, to the judgment of the holy father?" Cardinal Litta defended me, saying, I had a warm heart, and did oftentimes not reflect on what I did: and he commanded me in future to write to no Cardinal except himself.

In the month of October, 1819, all the pupils went to Tivoli, where they have a very fine country-house. I went one day, with the other pupils, to the church of the Franciscan friars of that town. They were then celebrating the festival of Francisus Assissi.—All the monks of Rome are accustomed to preach sermons on the day of their Patriarch, which they call Panegyrics. I heard the panegyric of St. Francisus of Assissi, composed by a Franciscan friar! He enumerated all the miracles of St. Francisus, and all the pains of his body, where they observed the five wounds of Christ. And, after the account of these miracles, and these wounds, he said, "I therefore argue, that Francisus Assissi has taken upon himself the sins of the whole world." I said to the pupils and to the master of our college, after the sermon was finished, "This monk has blasphemed Christ; for Christ bore the sins of mankind, and not Francisus Assissi. He was a pious and an humble man, but yet a sinner, who, like ourselves, must be saved by Christ."

In the month of December, Cardinal Litta ordered me to enter the college of the Propaganda, which was then re-established. I left the Seminario Pontificio, accordingly, on the sixth of December, and entered among the pupils of the Propaganda, in the Missionary-house, called Monte Littorio.

When I entered that convent I put on the habit of the pupils of the Propaganda. It consists of a long black garment, with a red girdle, and five red buttons are attached to it, which indicate the five wounds of Christ; and the red colour is the symbol of the danger of losing his life, to which a Missionary is exposed. I found among the monks of that convent, holy and silent devotion, not the spirit of controversy; and they read daily, not Segneri, but a book called the Imitation of Christ, composed by Thomas a Kempis, together with the Holy Scriptures, and the Church History. That history, however, speaks with great freedom of the tyranny of Alexander VI. who burnt the pious Savonerala, for preaching against that monster of a Pope, more fit for the leader of a banditti than for a Pope.

I found also in that convent, two Italian Bishops, who with the simplicity of Apos-

cles, encouraged me in the love of Christ and his Gospel; and I found two Irish gentlemen among the pupils of the Propaganda, who told me that there were good Christians among the Quakers, and the Methodists, and other denominations in England. One of them observed, as we walked together, that all our works are nothing, and all our knowledge is nothing, but the merits of Christ alone have any real value; and the other remarked, that the Philosophy of Aristotle had introduced a bad spirit into the doctrine of the Catholic Church. I found among them also, a black Mahomedan, twenty years of age, who was baptized by Cardinal Litta. He seemed to lose himself in meditation and in prayer.

A priest who was once a pupil of the Seminary of the Pope, where I was at first, became our master at the Propaganda; he was distinguished by his great knowledge of the scholastic divinity. He spoke on the first day of our entering against St. Cyprian, because he resisted the power of the Pope. He said to us, "I will now introduce the customs of the Pope's seminary among you. You must learn to argue against heretics in syllogistical form; and learn to distinguish well, what is a *fide*, and what is *proximum ad fidem*." This is a technical term in scholastic divinity. A *fide*, is every doctrine, the disbelief of which would make a man a heretic; and which is already so distinctly decided on by Popes and Councils; and *proximum ad fidem*, is every doctrine not yet distinctly decided on by Popes and Councils, but remaining as an opinion of the theologians, the disbelief of which would make a man a *rash man*, though not a heretic. Among the first is the Infallibility of the General Councils, and Transubstantiation; among the second, the Infallibility of the Pope, and whether Christ died for all, and whether the Pope is above Councils. I said to him that I did not like the scholastic divinity, because I considered it as the disputations of men, and of no great value. He replied, "You mistake! I will prove to you by an example, that scholastic divinity is necessary by asking you a question. 'Is it a *fide*, that Christ died for all men?'" I answered, "Yes, because I must believe the Scriptures?" He rejoined, "The Scriptures without the decision of the Church, have not any authority, because the Church and the Popes are the judges of Holy Scriptures." I said to him, "I want not an interpretation of a Council upon passages which are clearly and distinctly explained." He answered, "We find the doctrine of the Infallibility of the Pope clearly and distinctly mentioned in the holy Scriptures; but it is not yet a dogma, because the Popes have not yet confirmed it."

On another occasion he remarked, that Jansenius merited burning, because his doc-

trines were heretical altogether—he said this to all the pupils. I replied, "The Church has no power to burn a man!" He asked me how can you prove this?" I said, "Thou shalt not kill, says the Scripture!" He rejoined, "But the shepherd has a right to kill a wolf, who enters the sheepfold." I observed to him, "A man is not a wolf!" "Seventeen Popes, however, have done it!" he answered. I thereupon rejoined, "Seventeen Popes have committed a sin!"

In consequence of this conversation, I wrote to Cardinal Litta, telling him that I was at length persuaded from the principles which I heard defended in the Propaganda that the Protestants of Germany had not told me falsehoods of the Church of Rome. The Cardinal came to me the following day, and conversed with me for nearly three hours. He said, "I have read your letter, and I cannot deny, that the Rector spoke nonsense and absurdities; but so do you also in the letter you have written to me! The Rector told you the truth when he said, it is only *proximum ad fidem* and not a *fide*, that Christ died for all men, for the church has not yet decided it." I remarked, "But the Holy Scriptures tell me this." He said, "You are no judge of the Holy Scriptures,—this is the great error of the Protestants: they believe that every one may understand the Scriptures! But we must hear the Popes! It is true, that the moral conduct of Alexander the Sixth was very objectionable, and we do not deny the facts; but his bulls are very fine, and they are according to the truth! You must consider, that as yet you are not a doctor, but merely a disciple. You must therefore hear what they teach you, and not take the place of a master and dispute.—I wish you well." I wept when he thus addressed me, and kissed his hand.

At this time it was that I formed my acquaintance with Mr. Drummond, General Macauley, Mr. Hallyburton, Lord Calthorpe, and another English gentleman, who was at Rome, and came into the Propaganda to see me.

An unfortunate from Chaldea was in the Propaganda, a man sixty-five years of age: he was melancholy and dejected, and the reason of it was this. The Pope heard that he had been ordained by another Chaldean Bishop, who dissented from the Romish Church; and the Pope therefore commanded him to come to Rome, to justify himself at the throne of the Holy See! The poor Bishop of Chaldea obeyed; and sixteen years ago he came to Rome, ever since which he has remained in the Propaganda a poor man, and quite disregarded; without having ever obtained permission to go before the Pope, or to be examined with respect to the manner of his ordination! This poor Bishop frequently presented the testimonials of physicians to the

Cardinals, declaring that he was unable to bear the climate of Rome, and that therefore it was necessary for him to return soon to his own country. But the Cardinals would not grant him permission, because in his oriental simplicity, he once said to them, that he had much confidence in the Patriarch of the Nestorians, in Chaldea. The Cardinals, therefore, were afraid that he would unite himself with that Nestorian Patriarch, and endeavoured, therefore, to retain him at Rome, where he suffers much, and languishes. I was one day in good spirits, and laughed very loud about a certain occurrence, when the poor Chaldean Bishop began to weep, and said the following words to me; "You laugh now, but it will come to pass, that you will fall into the clutches of the Cardinals, and then you will weep blood."

In a letter which I wrote to Mr. Bunsen, I acquainted him with the last-mentioned occurrence, and added: "I will go to the East, and preach the Gospel of Christ, but I will be always the enemy of this anti-christian tyranny of Rome. I will preach the pure doctrine of Christ, without adulterating it with Popery." This letter came into the hands of the Inquisition, as did also some of my other letters which I wrote to different friends, entreating them to assist Mr. Taunucaso, an eastern gentle-

man of the Propaganda, who was endeavouring to translate the Bible into his native language. The Inquisition opened likewise the letters which my English and German friends wrote to me; and my German friends, who were at Rome, learnt that I was in great danger, and they recommended me to the Prince of Bavaria, who was at that time at Rome, and who wrote upon the occasion to his father, the King of Bavaria, and assured me that he would protect me. But the same day that the Prince of Bavaria left Rome for Naples, Cardinal Litta sent for me.—I entered his room, and he said to me, "We are informed of the correspondence which you still maintain, notwithstanding I have warned you several times. We know, by that correspondence, your sentiments and your manner of thinking. These are entirely opposite to the Pope's, and if you should stay any longer in the Propaganda, you would taint your companions with your sentiments. You must therefore, by express command of the holy father, remain a prisoner till you leave Rome, and return to Vienna."

Mr. Wolf was accordingly dismissed from the Propaganda and sent back to Vienna. The remainder of the narrative will be given in our next number.

The American Tract Society.

PROCEEDINGS AT THE FORMATION OF THE AMERICAN TRACT SOCIETY.

At a large and respectable meeting of the citizens of New-York, and the vicinity, from various religious denominations, at the City Hotel, on Friday evening, March 11,

COL. RICHARD VARICK

was called to the chair, and Mr. WILLIAM A. HALLOCK appointed Secretary. The meeting was opened with prayer by the Rev. Dr. M'Auley. Zechariah Lewis, Esq. President of the New-York Tract Society, then proceeded to state the object of the meeting. The Board of Managers of that Society, he said, had, some months since, in view of the great facilities afforded by the city of New-York, for circulating Religious Tracts, and the importance of uniting the efforts of the friends of Tracts throughout the country in one National Institution, resolved to take measures to form such a Society in this city, in May next, on the plan of the American Bible Society. There

being, however, at Boston, a Religious Tract Society, which had already assumed the name, and much of the character of a National Institution, it was thought proper, previous to the adoption of other measures, to address that Society, and propose a removal of the seat of its operations to New-York. This measure the Society at Boston did not think consistent with the prosperity of the Tract Cause in New-England: and as that Society had already become so far National in its character, they proposed still to continue their operations at Boston, and that the New-York Religious Tract Society should become a Branch. To this proposition the Board of the New-York Society felt that they could not give their assent; believing that the local advantages of this city, united with the liberality and Christian enterprise of its inhabitants, leave no room to question that it is the most favourable location for the National Institution.

In these circumstances, the Committee of the Society at Boston, proposed to unite

with the Society at New-York in forming the plan of a National Institution, distinct from both, to be located in New-York, and from which, should it prosper, the Society at Boston may receive its supplies of Tracts. And the negotiation had been happily concluded in a manner calculated, it was believed, to give universal satisfaction. Such a procedure on the part of the Society at Boston, immediately suggested the necessity of erecting a house in this city, in which the National Society may enjoy every facility for conducting its operations. In order to accomplish this object, it was thought advisable to call the present meeting, for the purpose of organizing the Society, and adopting means to obtain the requisite funds; that the people of New-York may thus give to the Society at Boston, and other Tract Societies, and friends who may be invited to unite in the National Society, in May next, an assurance that the Society shall here be furnished with every accommodation; and that by the grace of God, there is here a spirit of Christian benevolence and zeal, which it may be believed, will never permit the Society to languish.

The following Constitution was then read, and unanimously adopted.

CONSTITUTION.

ART. I.—This Society shall be denominated *The American Tract Society*; the object of which shall be to diffuse a knowledge of our Lord Jesus Christ as the Mediator of sinners, and to promote the interests of vital godliness and sound morality, by the circulation of Religious Tracts, calculated to receive the approbation of evangelical Christians of all denominations.

ART. II.—Each subscriber of two dollars annually shall be a member: and each subscriber of twenty dollars at one time, shall be a member for life. Each subscriber of five dollars annually shall be a Director; and each subscriber of fifty dollars at one time, or who shall, by one additional payment, increase his original subscription to fifty dollars, shall be a Director for life.

ART. III.—Members of the Society shall be entitled to tracts, annually, to the value of one dollar, and Directors, to the value of two dollars, or, if preferred, they may receive tracts at any one time, to the value of half the sum given.

ART. IV.—The Society shall meet annually on Wednesday, immediately preceding the second Thursday in May, when the proceedings of the foregoing year shall be reported, and a Board, consisting of a President, Vice-President, a Corresponding Secretary, a Recording Secretary, a Treasurer, and thirty-six Directors, shall be chosen.

ART. V.—The Board of Directors shall annually elect, by ballot, a Publishing, a

Distributing, and a Finance Committee, each consisting of not less than three nor more than five members; the members of which three Committees shall constitute an Executive Committee to conduct the business of the Society, and shall be, ex officio, members of the Board. The Board shall have power to enact the Society's By-Laws, and to appoint Corresponding Committees, and Honorary Vice-Presidents, Directors, or Members. Twelve shall constitute a quorum.

ART. VI.—To secure the interests of the various denominations of Christians, who may co-operate in this Society, its Officers and Directors shall be elected from all of those denominations. The Publishing Committee shall contain no two members from the same denomination, and no Tract shall be published to which any member of that Committee shall object.

ART. VII.—Any Tract Society contributing one-fourth part or more of its annual receipts to the Treasury of this Society, shall be considered an Auxiliary, and be entitled to purchase Tracts at the most reduced prices. Any Agent or Treasurer of such Auxiliary, annually transmitting five dollars to the Treasury of this Society, shall be entitled to vote at all meetings of the Board of Directors; and the Officers of any Auxiliary, annually contributing ten dollars, shall be entitled to the same privilege.

ART. VIII.—The Executive Committee, subject to instructions from the Board of Directors, may admit any Tract Society to the privileges of an Auxiliary, with such relaxation of the terms above described as they shall approve; and may confer such privileges as they think proper on any important kindred institution circulating this Society's Tracts.

ART. IX.—All Benevolent Societies and Institutions, and individuals purchasing for gratuitous distribution or to sell again, shall receive Tracts at reduced prices.

ART. X.—That the benefits of the Society may be enjoyed no less in distant places than near the seat of its operations, the prices of its Tracts shall be, as far as practicable, the same in all parts of the United States.

ART. XI.—All meetings of the Society, the Board of Directors, and the Executive Committee, shall be opened by prayer.

ART. XII.—The President, or in his absence, the Vice-President, or other Officer first on the list, in the city of New-York, at the request of five Directors, may call special meetings of the Board of Directors, or of the Society, causing three days' notice of such meetings to be given. And any two members of the Executive Committee may call special meetings of that body.

ART. XIII.—This Constitution shall not

be altered, except at an annual meeting, and by a vote of two-thirds of the members present.

After the adoption of the Constitution, Officers for the Society till the time of the annual meeting in May, were unanimously elected in nearly equal numbers from the Episcopal, Presbyterian, Baptist, and Methodist denominations, and embracing individuals from the other principal denominations in the United States.

S. V. S. WILDER, Esq. of Bolton, Mass. was elected President. The Publishing Committee consists of the Rev. James Milnor, D.D. of the Episcopal Church; Rev. Gardiner Spring, D.D. of the Presbyterian do.; Rev. John Knox, D.D. of the Dutch Reformed do.; Rev. Charles G. Sommers, of the Baptist. Of this committee the Rev. John H. Church, D.D. of Pelham, N. H.; Rev. Justin Edwards, of Andover, Mass.; and Rev. N. Bangs, of New-York; were elected Corresponding Members.

The officers having been elected, the REPORT OF THE BUILDING COMMITTEE was presented by Z. Lewis, Esq. Chairman, from which it appeared that the American Tract Society at Boston, is printing after the rate of one million of Tracts annually, and employs two printing-presses. The New-York Religious Tract Society, which, within the last five months, has printed more than *half a million* of Children's Books, finds two presses inadequate to supply the demand. Other Tract Societies, which it is hoped will co-operate with the National Society, are supposed to employ two presses more. The National Society, then, in order to supply these Societies with Tracts, must employ six printing-presses. But the Tract operations of our country are constantly and rapidly advancing; Christians are becoming more deeply impressed with their importance; vast portions of the country, exceedingly destitute of the means of grace, are as yet unsupplied with Tracts; new Tract Societies are forming; our population is increasing; education is becoming more diffused among the lower classes; the spirit of benevolent exertion is advancing; and if a National Tract Society were formed, enjoying the local advantages of this city, and concentrating the energies of the country, it would doubtless soon accomplish far more than has yet been done by the various separate and independent Societies in the United States.

The National Tract Society of Great Britain, printed last year *ten millions, two hundred thousand Tracts*, giving constant employ to about twenty printing-presses; and it would be difficult to show, that the National Society of New-York will not, in the progress of a few years, enjoy advantages for Tract circulation little if any inferior

to those enjoyed by the Society in London. The committee have reason to believe that, with the divine blessing on the National Tract Society, it will soon do an amount of printing that shall at least equal what is now done by the American Bible Society; and if so, the former Society will require at least an equal amount of labour for folding and binding, and an equal number of agents, and equal room, in all the various departments of the Society's operations.

The expense of the lot and house which the American Bible Society have found so useful, was 22,000 dollars. The Committee believe that with 20,000 dollars, the National Tract Society can be provided with suitable accommodation; and that, in the present state of things, it would not be wise to attempt providing for it with a less sum. The Society, in order to accomplish the object of its formation, must be able to publish Tracts in very large quantities, and to sell them on the most reasonable terms. A respectable house, one erected by the liberality of our citizens, will give the institution a character of permanency and respectability; it will decide the question where the National Society shall be located; it will be the best argument with which to invite contributions for publishing and circulating Tracts, and the best pledge which can be given to other Tract Societies, that the Society located here shall be protected and fostered.

After the reading of the Report, the following resolutions were unanimously adopted:

On motion of the Rev. Dr. M'Auley, seconded by F.G. Fessenden, Esq.

Resolved, That this meeting regard with peculiar interest the formation of a National Tract Society, to have the seat of its operations in this city; that we cordially accept the Report now read; and that we pledge ourselves to do all in our power to promote the highest prosperity and the most extensive usefulness of this institution."

On motion of the Rev. Charles G. Sommers, seconded by Rev. Dr. Spring,

Resolved, That it is expedient to open a subscription at the present meeting, for the purchasing of a lot, and the erection of a house for this Society; and that this meeting consider it very desirable that a sum not less than \$20,000 be obtained for this purpose."

On motion of Mr. Arthur Tappan, seconded by Z. Lewis, Esq.

Resolved, That the following gentlemen, viz. Messrs. J. M'Comb, John B. Yates, Hubert Van Wagenen, Moses Allen, Anson G. Phelps, and Dr. Stephen Beck-

man, be appointed Trustees, for the time being, to hold funds given for the purchase of a lot, and the erection of a house for this Society, and to appropriate the said funds according to the direction of the Executive Committee."

Interesting and appropriate addresses were made by Rev. Dr. M'Auley, F. G.

Fessenden, Esq. Rev. Mr. Sommers, and Rev. Dr. Spring; after which a subscription was opened; \$12,500 subscribed; and a Committee appointed to obtain the additional subscriptions requisite to complete the amount of \$20,000. The meeting was then adjourned.

Missions of the American Board.

CEYLON MISSION.

In the *Missionary Herald* for January, we find a very animating account of a revival of religion at all the American missionary stations in the island of Ceylon. The account is derived principally from a letter written by Mr. Winslow to his friends in Boston. "Nothing remarkable was noticed," says the editor of the *Herald*, "either among the youth of the schools, or among the missionaries, until the middle of January, 1824; excepting that, during the season of fasting, humiliation, and prayer, in the latter part of December, there was an unusual degree of feeling among those who were present at the religious solemnities of the occasion." The editor then proceeds to give the following abstract of Mr. Winslow's letter:

Tillipally.—On the 18th of January, near the close of the morning service at Tillipally, Mr. Woodward observed some of the boys to be peculiarly affected by what was said. Thus encouraged, he appointed another meeting for them in the afternoon, and another in the evening. The next day, being unwell, he sent for Mr. Winslow, who repaired to Tillipally in the afternoon, and found seven or eight of the boys manifesting much anxious concern for their spiritual welfare, and others more or less serious. Most of them belonged to the Boarding-School. They were assembled together for religious services when he arrived, and the Spirit of God seemed evidently present.

The disposition to serious and anxious inquiry continued to increase, till all the members of the school, (about 40 in number,) the domestics of the family, and two or three schoolmasters, were among the inquirers. The result was, that most of the older boys, and two girls gave pleasing evidence of a change of character. On the 21st of March, when Mr. Winslow

wrote, the revival in that place still continued to prevail.

Oodooville.—Mr. Winslow returned to Oodooville, impressed with the importance of looking for a similar blessing on his own station. And a similar blessing was granted. In dispensing the word of life, on the next Sabbath, he was himself favoured with a remarkable tenderness and fervency of spirit. The effect of his preaching, upon his hearers, he thus describes.

"Some were much affected, and tears began to flow from those unused to weep. The impression continued through the other meetings of the day; and at evening, I found that a number of the girls in the Female Central School here, were convinced of their sinfulness and need of salvation by Jesus Christ. Meetings for inquiry into the state of individuals followed, and the Lord graciously caused the work to proceed, until no one in the school remained wholly unaffected."

Batticotta.—After giving the above notice of the very hopeful beginnings of a work of grace at Oodooville, Mr. W. passes to Batticotta, where the Central School, or Mission College, is established.

The monthly prayer-meeting was held at this place on the 2d of February, at which, most of the missionaries of Jaffna district, together with J. N. Mooyart, Esq. and some others, were present. Mr. W. observes:

"It was a day ever to be remembered. The promising appearances around us gave new feeling and hope to all. The forenoon was occupied in relating, as usual, whatever of particular interest had occurred at our different stations; but a new spirit prevailed: and we had scarcely assembled in the afternoon, and sung a hymn, when the Holy Spirit seemed to fill all the place where we were together. The brother, who was leading in prayer, was so much overwhelmed with a sense of the divine presence, that he could scarcely proceed. The same influence was felt by all; and the afternoon was spent in prayer, interrupted only by a few passages read from the Scriptures, and by singing and weeping. The next morning

also was set apart for special prayer, and was a precious season."

Manepy.—The next Sabbath was a new day at Manepy. The holy supper was celebrated, and an adult man baptized and admitted to the church. The serious lads from Tillipally, and the girls from Oodoo-ville, were there; also Mr. and Mrs. Winslow. Mr. W. adds:

"During the sermon and ordinances, the Spirit of God was evidently present; and when, in the afternoon, the children and youth of the Boarding-Schools of that and the other stations came together, an affecting scene was exhibited. Many were in tears. More than 30 expressed a desire to forsake all for Christ. The Lord has since carried on the work, till, in a school consisting of about 45 boys, many of whom are young, nearly half *profess* themselves to be the Lord's.

Panditeripo.—"But a more remarkable visitation was yet to be experienced. This was at Panditeripo. There had been some previous attention at that station. But, on the 12th of February, while Mr. and Mrs. Scudder were absent, and after the boys had gone to their room, and were about to lie down to sleep, Whelpley (a native member of the church,) was induced to exhort them most earnestly to flee from the wrath to come. They were roused, and could not sleep. By little companies they went out into the garden to pray, and the voice of supplication was soon heard in every quarter. It waxed louder and louder, each one, or each company, praying and weeping as though all were alone. More than 30 were thus engaged in a small garden. The cry was, 'What shall I do to be saved?' and, 'Lord, send thy Spirit.' In about an hour, Dr. Scudder returned, and, after waiting awhile, rang the bell for the boys to come in. They came, and with weeping, proposed to him the inquiry, 'What shall we do to be saved?' The next day I saw them. They seemed to be earnestly seeking for the salvation of their souls. More than 20 at that place, now indulge the hope, that they have obtained the forgiveness of their sins. And the Lord is still there.

Central School at Batticotta.—"There had yet been, however, no uncommon attention in the Central School at Batticotta, in which our feelings were much interested. Prayer was made, and had been made, almost without ceasing, for that school; and, in two or three instances, some little meetings, held for this purpose, experienced very sensible tokens of the divine influence, and continued in supplication through a great part of the night."

At length several of the serious lads of Tillipally, where the revival of religion commenced, visited this seminary, and conversed with the youths there, with good

effect. The Sabbath following, a serious influence on the minds of the scholars, was manifest. The next Tuesday, most of the missionaries were there, with their wives. A meeting, held on the evening of that day, was deeply interesting. About *ten* of the youths expressed a determination to forsake all for Christ, and scarcely one in the school was altogether unmoved. The good work in this school continued, at the time Mr. W. wrote. He remarks:

"The next Thursday was our quarterly meeting and communion, and was such a day as we have never had before. The sermon was from the text, "Bring ye all the tithes into my store-house, &c."

During this very interesting season of special attention to religion, not less than 150 persons, at all the five stations, manifested more or less concern for their souls. It was, however, with the revival in Ceylon, as it is with revivals in our own land—a part only of those, whose attention is excited, whose fears are roused, really repent of sin, and believe in Christ.

The numbers of those, at the several stations, who, in the judgment of Christian charity, gave, in March last, some evidence of a change of heart, are as follows:

At Tillipally,	about	15
At Oodooville,	-	12
At Manepy,	-	12
At Panditeripo,	-	20
At Batticotta,	-	10
		—
	Total,	69

But as many of these are quite young; as the native character, owing to the operation of various causes, is not remarkable for firmness, and as peculiar temptations and dangers are always present, the missionaries rejoice with much trembling. Still, as the former converts from among the boarding-scholars have, in general, sustained a good Christian character, though their age and circumstances were the same, strong hopes may be indulged respecting the subjects of this revival. The churches should remember them at the throne of grace.

SANDWICH ISLANDS' MISSION.

From the journals of the missionaries to the Sandwich Islands, inserted in the Missionary Herald for the present month, we learn that Mr. Thurston has recently stationed himself at Kiruah, on the island of Owyhee, the largest of the Sandwich islands. This place is the residence of the governor of the island, and contains about 3000 inhabitants. Within 30 miles, Mr. T.

thinks that there are not less than 20,000 inhabitants, and that the whole island contains 75,000. The name of the governor is Kuakini. He is an intelligent man, speaks the English language intelligibly, is fond of improvement, has lately purchased a framed house brought from America, and withal, is a warm friend of the missionaries. At the time of Mr. T.'s arrival, he had nearly completed a house for public worship, 60 feet long by 30 wide, and superior in other respects to any building of the kind in the islands. On the 10th of December, 1823, the house was dedicated to the service of God by Mr. Thurston, in the presence of the chiefs and people of Kiruah. Since that time two meetings have been regularly attended every Sabbath, and the congregation usually consists of from 600 to 1000 souls, who listen to instruction with a good degree of seriousness. The governor uniformly attends, and requires his people to observe the Sabbath in the strictest manner. At his particular request, also, Mr. Thurston conducts family worship at his house morning and evening, and in imitation of his example, this practice has been introduced into the families of the inferior chiefs. The following account of Kamakau, an elderly chief residing at a village about 16 miles from Kiruah, will be read with much interest.

"Kamakau, with his wife and train," says Mr. Thurston, "have several times come to this place on Saturday, that they might have opportunity of enjoying the privileges of the sanctuary. The last time he came, he remained through the week, and over the next Sabbath, that he might, from day to day, be favoured with instruction. On the morning of the last Sabbath, on hearing the second bell ring for meeting, he arose to go; but it was suddenly impressed on his mind with great force, "Pray, pray, before you go to the place of worship;" and he stopped short, kneeled down, and breathed out the following prayer: "O Jehovah, here we are going before thy presence, on this sacred day, with the common people; may we meet with the presence of thy Son Jesus Christ, in thy house of prayer." He seemed much surprised that these thoughts should spring up in his mind, just when they did, and desired to know what it meant. He expressed much satisfaction in the truths which he heard, and longed to become acquainted with the whole word of God. The last

time he saw us he appeared much animated. Every thing he uttered, the very expression of his countenance, conveyed feelings to the heart which would warm the bosoms of angels. The morning of his return, he called on the governor, and, on being requested, readily engaged in prayer with him and his family. After walking to the beach with his people, and before stepping into his canoe, he kneeled down and offered up a short prayer to God for protection on his way home. 'A great minister,' says the governor, as he stood reflecting on the prayers and conversation of this man; and seeing him sail away, he added, 'a great missionary.' At his own place, Kamakau forbids his people working or bathing on the Sabbath, and regularly assembles them twice to pray and converse with them on religious subjects. This has been his practice for many months past. Of late he has extended his exertions, crossing the bay, and there meeting the people, and conducting religious services. He has received but little instruction from the missionaries; yet there are few natives on the islands who have more correct views on religious subjects. He seems to have been searching for truth as for hid treasure. I once heard him pray in his family, and I was much surprised at the simplicity, fervency, and apparent sincerity, which were manifested, as well as with the correctness of religious sentiment which the prayer contained."

Last moments of Queen Keopuolani.

Queen Keopuolani, the mother of king Riho-riho, the late king of the Sandwich Islands, died in September, having given good evidence of real piety, for some time previous to her sickness. A letter from Messrs. Richards and Stewart, inserted in the *Missionary Herald*, gives an interesting account of her last moments. She was not supposed to be dangerously ill until the 8th of September, when the missionaries repaired to her house expecting to see her die.

As they entered the room, says the letter, she said, with her head a little raised, and a smile on her countenance, "Maitai." As much as to have said, You are very kind in coming to see me at this time of night. She pressed the hands of the females in a very affectionate manner, and said, "I love the great God;" and soon after she said again, "Great is my love to God."

The missionaries regret that in consequence of their ignorance of the language, and the want of an interpreter, they were not able to learn as much as they wished respecting the state of her mind during her

sickness. Providentially, however, on the morning of the day on which she died, Mr. Ellis arrived from Honoruru.

"We had felt a very strong desire," say the missionaries, "that he should come, and viewed his arrival at that time, as a special smile of Providence." He immediately found that she had spent much time, during her sickness, in conversing with and warning those about her to prepare for death. It appears that her own hopes of a blessed immortality brightened to the last.

During the day on which she died, she slept almost constantly. When we were told that she had made a particular request to be baptized, or, in her own words, "to have water sprinkled upon her in the name of God," we hesitated, in consequence of her lying in so stupid a state. We said to the king, "Perhaps it is not best." He replied, "Why is it not best? What is the harm? My mother gave herself to Jesus Christ before she was sick. Why may she not have water sprinkled on her in the name of God, like the people of Christ? Shall she be denied because she must soon die?" This he said with tears in his eyes, and with an emphasis which reached our hearts.

Although it was too late for her to receive any personal benefit from the ordinance, yet we saw that those around her felt so deeply on the subject, that we concluded at once to comply with the request. Mr. Ellis addressed the people on the subject of baptism, and then, by administering the ordinance, introduced this highest chief into the church of Christ at the Sandwich Islands. It was an overwhelming sight, not only to us, but to the natives who witnessed it. They listened with awful solemnity, when they saw what was done. The king said, "Surely she is no more ours: she formerly gave herself to Jesus Christ, and now we believe she is his, and will go and dwell with him." After her baptism she gave no signs of intelligence. She breathed for about an hour, and then her spirit took its flight.

Of the character of Keopuolani, the missionaries speak in the following terms.

The evidence which she gave of being the subject of renewing grace, was such as we can scarcely expect will exist in another case, for a whole generation. For a considerable time before she came to Lahinah, she was particularly attentive to the instructions of the missionaries, and to some of the outward forms of the Christian religion. Immediately on her arrival here, she took a very decided stand against immorality; openly reprov'd vice in a manner which would have done honour to an old enlightened Christian; always listened with attention to the preaching of the Gospel;

made frequent and very interesting inquiries respecting the future state, and the way of salvation through Jesus Christ; expressed many fears lest she should not learn enough of the new way to reach heaven; but every week gave new evidence that she was fast preparing for it.

Of her kindness we cannot speak too highly. She called us her sons, and treated us as such. She built the houses in which we live, and the house in which we worship, and this, too, without being solicited. She rarely, if ever, received a supply of fish, potatoes, or fruit, without sending some to us. She frequently inquired whether we were in want of any kind of food, and always supplied us when we were destitute. She was not only kind to us, but she was kind to all, so that it was a common saying when she died, "Every body has lost a mother."

The dying counsel, which she gave to those about her, had evidently a favourable effect on the minds of many, so that, notwithstanding the greatness of our loss, we still feel that a victory is won, by which the great enemy of mankind is very much weakened. The enemies to our work, both native and foreign, manifest much chagrin at this triumph of Christianity. It will, however, be animating to all true friends of missions to know, that most of the chiefs appear ambitious to imitate Keopuolani, or, at least, to gain a reputation like hers.

Marriage introduced in the Sandwich Islands.

Among the consequences resulting from the death of Keopuolani, the missionaries mention the introduction of Christian marriage among the islanders. "It had been the universal practice," they say, "among the chiefs, as well as common people, not only to take and put away their wives when they pleased, but also to do it without any form, or ceremony. Whenever the wife of a chief died, as soon as her remains were out of sight, he made no delay in taking another. It was not a week after the funeral of Keopuolani, before there was a very general agitation respecting a second wife for Koapini. There were no less than five candidates, all of whom were constantly watching about him. But he soon made known his determination to wait for a time, and then to select one for himself; and inquired if it would not be proper for him to be married like the people in America. We told him it would. Accordingly, in little more than a month, he selected Kalikua, a widow of the late Tamahamaah. However short the time

may appear to Americans, it was, nevertheless, a longer time, than it is probable any other chief ever waited. The parties made a joint request, that, on the ensuing Sabbath, they might go to the house of prayer, and, like the people of Jesus Christ, be joined together as man and wife."

Accordingly on the Sabbath morning, after conducting the public worship in the customary form, Mr. Richards performed the marriage ceremony in the presence of a large number of natives and foreigners assembled on the occasion. "Thus," say

the missionaries, "on the 19th of October, 1823, was the marriage covenant, in a Christian form, introduced among the chiefs of the Sandwich Islands, and the first knot tied, by which the institution will be likely to be acknowledged by the chiefs of all inferior ranks through the nation. This we consider as another era in the history of our mission. The couple that have led the way, are among the highest chiefs of the islands. There are none more stable, none whom we should more expect to regard the marriage vows.

History of Hayti.

The directors of the United Foreign Missionary Society having established a mission in Hayti: we think it proper to lay before our readers the following short sketch of the history of the island, which we have prepared principally from a work published in London, in 1818, entitled "A History of the Island of St. Domingo, from its first discovery to the present period."

Discovery of the Island by Columbus.

This beautiful island was discovered by Columbus on his first voyage to America, in December, 1492. He landed at a small bay, which he named *St. Nicholas*, whence he sailed along the northern coast till he arrived at the harbour of Conception, which seemed to offer him better accommodations than *St. Nicholas*, and where he obtained an intercourse with the inhabitants by means of a female whom his people had conciliated with a few presents; he called it *Conception*.

At the period of its discovery, the island was divided into five considerable kingdoms, united in perfect amity. Their kings were denominated *caziques*, and seemed to have acquired an ascendancy over their subjects, which might be called the tyranny of love. The Spanish adventurers found the male inhabitants naked, and like most other barbarous people, addicted to painting their bodies. Most of those amiable qualities which adorn human nature in its improved state were exhibited by the Haytians. It appears that all the islanders were soon conciliated with presents, and were so easily won by the kind treatment of the strangers as to appear on shore without arms—many of them venturing on board the ships, giving fruits to their visitors, and assisting them to get on

shore. An incident related by Columbus in a report to Ferdinand and Isabella of Spain, will illustrate their amiable disposition. When that celebrated navigator was wrecked on the eastern coast of the island *Guacanahari*, the *cazique*, or king of that district, being informed of the disaster, immediately expressed the greatest sorrow, sent all the people of the place on board in a number of large canoes, who, in a short time secured every thing which could be saved from the shattered vessel. "He himself," says Columbus, "with his brother and relatives, took all possible care that every thing should be properly done both aboard and on shore: and from time to time he sent some of his relations weeping, to beg of me not to be dejected, for he would give me all that he had. All our property was put together in one place until houses could be prepared for the custody of it, and a guard of armed men was appointed to watch it during the whole night. The poor people lamented our loss as much as if it had been their own."

Veneration of the Natives for the Spaniards.

An interchange of mutual esteem and friendship was continually carried on between the islanders and their visitors; the former regarded the latter as preternatural beings, and the *caziques* were extremely courteous, presenting Columbus with numerous articles of curious workmanship: while the Spaniards availed themselves of the opportunity of exchanging their trifles of beads, knives, pins, and other articles, for pieces of gold, of which they were in eager pursuit, and which the inhabitants, without any knowledge of their value to the Europeans, procured from the beds of rivers, whither they were brought down from the mountains by the stream.

While, however, the islanders were made sensible of the friendship of the strangers, (a friendship, alas! of whose interested motives they could form no adequate conception) they were overawed by the display of the effects of artillery which was given in their presence as a measure of necessary precaution. The policy of the Spaniards was to induce the natives at once to love and to fear them, and they so far succeeded as to produce the conviction that what they presented to them were sacred things; an idea which their subsequent conduct could not eradicate.

Columbus forms a settlement, and returns to Spain.

After remaining on the island about a month, Columbus resolved to return to Spain, leaving 38 or 39 Castilians under the command of Roderigo de Arado, to form a settlement during his absence. The simple-hearted Haytians assisted in the erection of the fort which was to give the mastery to their wiser discoverers; and Columbus, after reconnoitring the island, quitted the colony on the fourth of January, 1493, and arrived in Spain the following March. Proceeding instantly to Barcelona, where the court resided, he was welcomed with extraordinary demonstrations of joy: the nobility and people went out to meet him, and accompanied him in crowds to his sovereign, to whom he presented some of the islanders who had voluntarily attended him to Europe. Birds, cotton, and various curiosities were exhibited as the fruit of his discoveries; but above all, as most attractive to avaricious eyes, pieces of gold, which immediately convinced every one that he had found inexhaustible riches, and was at once the most fortunate and the most honourable of mankind. It was not enough to load him with caresses and praises, their enthusiasm allowed him to sit as a grandee of Spain at the public audience of the sovereigns.

Destruction of the Settlement.

At the expiration of about six months, being furnished with a fleet of seventeen sail, under the papal sanction, containing fifteen hundred persons, most of them gentlemen, and some of distinguished rank, with soldiers, artificers, and missionaries, with abundant provisions, instruments for working the mines, the seeds of all the plants considered likely to thrive in the climate, and with the domestic animals of Europe, which were unknown in the newly discovered region, Columbus set sail in the autumn from the bay of Cadiz, and arrived at St. Domingo on the twenty-second of November. But how extreme his disappointment to witness devastation instead of prosperity, and silence instead of notes of welcome and congratulation!

During his absence, the garrison revolted from the authority of their commander, and in defiance of every prudential consideration, indulged in riot and licentiousness, seizing the provisions and the gold of the natives. The evil becoming past further endurance, the cacique of Cibao destroyed the fort and colony; so that in the expressive words of the Abbé Raynal, "Columbus found nothing but ruins and carcases upon the spot where he had left fortifications and Spaniards." Instead of uselessly wasting his time in retaliations, he induced his companions to begin the erection of a city in a spacious plain, conveniently situated with respect to a bay, and at length dignified with the name of Isabella, in honour of the queen his patroness. A fort was also built on the mountains of Cibao, where they collected gold in considerable quantities from the torrents, and where they determined to open mines.

Great battle with the Natives.

Intent on the great purpose of making further discoveries, Columbus appointed his brother Diego to govern during his absence, and embarked on the twenty-fourth of April; but after a disastrous navigation of five months, returned to witness new calamities. The soldiery had been placed under the command of Don Pedro Margarita, and were commissioned to undertake the establishment of the Spanish authority in different parts of the island. They committed excesses similar to those committed by the first colony, and Columbus was necessitated to take up arms to repel the attacks of the Natives. A great battle was fought in the plain of Vegal Real, and notwithstanding the extreme disparity of numbers, there being a hundred thousand Indians, and only two hundred foot, twenty horse, and twenty dogs to compose the Spanish armament, European discipline obtained an easy conquest. The prisoners were condemned to the mines, excepting three hundred, who were sent into Spain as slaves; but to the immortal honour of the queen of Castile be it recorded, she restored them to their country, accompanied with orders to give them their liberty, and at the same time to pay particular attention to conciliate the islanders to the Christian religion, and to bring them by persuasion, not by compulsion, to submit to the crown of Castile.

These orders, however, arrived too late. The entire subjection of the island was the natural consequence of the victory of Columbus, which was achieved in March, 1495. A tax was imposed on all the natives above the age of fourteen, to be paid in gold every three months by those who lived in the vicinity of the mines, by others in cotton; and the consequence of which was an attempt on their part to reduce the Spaniards

to starvation, by tearing up the roots of vegetables, and retiring from the labours of the field to the inaccessible parts of the mountains. By this means, however, they became themselves the victims of their own inconsideration and inexperience, and upwards of a third of their number perished. Previously to this terrible disaster they were estimated at a million. It was not, however, famine merely that occasioned their destruction; the ferocious colonists pursued them to their fastnesses, and even trained up dogs to hunt and devour them. It has even been said, that some of the Castilians had made a vow to massacre twelve Indians every day in honour of the twelve Apostles!!

Dissensions among the Colonists.

Soon after this battle, Columbus found himself under the necessity of returning to Spain, to answer the accusations of his adversaries, and guard against their intrigues. He left his brother Bartholomew to act in his place as governor of the Island. During his absence, dissensions arose among the colonists, and a party of rebels, instigated by Francis Roldan, a man of rank, and chief justice of the island, set themselves in open opposition to the government. On his return, Columbus adopted every conciliatory measure to gain the malcontents, and at length, succeeded in bringing them to terms. A full pardon was granted for their past misconduct, and ships were prepared to convey all those who desired it to Spain. After every preparation was made for their departure, Roldan presented a request on behalf of a hundred and two of his companions, who wished to remain, and they were ultimately allowed to disperse themselves in distinct settlements, in different parts of the island. The neighbouring caziques were obliged to send their subjects to cultivate these lands, so that instead of tribute, the Indians were reduced to labour for these new masters, who were the refractory portion of their European invaders.

Bovadillo appointed Governor.

The conduct of Columbus had been so shamefully misrepresented, that Francis de Bovadillo, a knight of Calatrava, was sent over in 1500, to supersede him, with orders to dismiss him to Spain in irons. It was the incessant aim of the new governor to aggravate the detestation of every one against the whole family of Columbus, and his misconduct drew around him and placed in his confidence the refuse of society. His unworthy care was more completely to enslave the inhabitants; for which purpose he contracted with the different caziques to furnish every Spaniard with a certain number of his subjects, whom he was to make

use of as his beasts of burden; and in order to prevent any possible escape from the infamous servitude, he numbered the native population; and reducing them into different classes, distributed them among his adherents, by whose affection he was well aware that he held the precarious tenure of his new authority.

Bovadillo superseded by Ovando.

Bovadillo's cruel treatment of the natives threatened their total extinction, and Bovadillo was in his turn superseded by another knight of the name of Nicholas de Ovando, who carried with him the largest armament that had ever yet been witnessed, consisting of 32 ships, with 2,500 settlers; and upon his arrival, the former governor, with Roldan and his accomplices, was ordered back. Ovando relieved the Indians from a toil which had been found utterly incompatible with their habits and tempers; but it was soon found that the claim of expediency and the plea of necessity superseded those of justice. The natives wandered up and down through the island without any regular employment, and relapsed into a state of indolence, which was productive of famine. Their oppressors soon again demanded their services, and urged upon the court the consideration that they would always be disposed to revolt, unless prevented by sufficient dispersion. After several discussions, it was resolved to divide the island into a greater number of districts, which the Spaniards obtained in proportion to their rank or interest: the Indians attached to these districts were slaves.

Cruel Oppression of the Natives.

Various symptoms of dissatisfaction, with Spanish oppression, from time to time presented themselves in different provinces. In the year 1502, exasperation had led to the assassination of a few Spaniards in the province of Higüey, which led to a more extended manifestation of a spirit of revolt. The governor considered it important to adopt instant measures to check this growing evil, and accordingly despatched an officer with four hundred men to the spot. He met, however, with much greater resistance than he had anticipated, and some detachments of his force were cut off; upon this, Esquibel, the commanding officer, acting upon instructions which he had received from Ovando, offered the Indians conditions of peace, but they rejected them with disdain, and continued for a time to wage successful war with their invaders. The tide, however, at length turned, and they were vigorously pursued into the mountains, the usual place of their retreat after disastrous engagements. Here they were slain in such numbers that their well-peopled pro-

vince appeared afterward like a desert: the chieftain who had formerly refused, was now reduced to the necessity of soliciting peace; and Esquibel erected and garrisoned a fortress upon his territory.

A still more formidable insurrection was, in 1503, beginning to display itself in the province of Xaragua. Ever since the affair of Roldan, a considerable number of his accomplices had remained in this part of the country, who were perpetually sowing the seeds of discontent. Anacoana, the princess who governed this district, had been at first extremely well inclined towards the Spaniards, but their misconduct converted her affection into hatred, at least so they persuaded themselves, conscious that there was too much cause for the existence of such an altered state of feeling. Information was accordingly communicated to the capital, that the queen of Xaragua was meditating some rebellious project; and it was suggested that no time ought to be lost in taking measures to prevent it.

Ovando was too well aware of the character of his informers to place implicit reliance upon their representations, and too little confident in them to feel much disposed to adopt their quarrel: still he deemed it a necessary precaution to undertake a journey into the neighbourhood; and after a public announcement of his intention to visit the province of Xaragua for the purpose of receiving the tribute which was due the crown of Castile, and of seeing a princess who had always professed the greatest friendship for the Spanish nation, he set out at the head of 300 foot and 70 horse, upon the expedition. Anacoana publicly testified the utmost joy at the honour of this visit, whether from motives of policy or affection it may be difficult to determine. She went forth to meet Ovando, attended by the entire body of her nobility, and an incalculable multitude of people, dancing and singing as they proceeded. After the first compliments, the governor was conducted to the royal palace, amidst the most rapturous and universal acclamations, and a feast was prepared which was kept for several successive days in the most magnificent manner.

The historian Herrera states, that Ovando was soon convinced of the existence of a conspiracy against the Spaniards, but by what evidence it does not appear. Oviedo represents a confession as having been extorted from 300 caziques, who were the queen's vassals, by torture, a proceeding which has been strongly condemned by most of the other Spanish historians. The governor accordingly adopted the following mode of sacrificing the accused to the security of the colony. Having invited the queen to a feast, which he said should be

celebrated after the manner of his country, with all the pomp of his assembled nobility, the whole Indian court, as her attendants, were thus collected on one spot: the Spaniards at length appeared in the order of battle, the infantry marching before and occupying all the avenues to the place as they advanced: the cavalry followed, with the governor at their head, and moved on to the queen's residence, who was not a little alarmed to see them approaching sword in hand. In obedience to a preconceived sign, the multitude were instantly put to the sword, while the unfortunate queen, with her whole court, were secured: the caziques were fixed to the stakes used in the temporary construction for the feast, and perished in the flames in which the building was consumed, while the queen was reserved for a more disgraceful end, being conducted to the capital, and there tried, condemned, and publicly executed on a gallows. Of the people who were thus treacherously assassinated, the numbers of all ranks and conditions cannot be reckoned; high and low, rich and poor, men and women, the innocent and guilty were alike indiscriminately massacred. The few who escaped, fled, of course, in every direction, and some of them settled in far distant places.

In the year 1506, the province of Higüey, where it was supposed tranquillity had been fully restored, was again in a state of open revolt, and Esquibel was again despatched to chastise the insurgent district. Having subsidized a number of Indians of the neighbouring province, he hastened to the place destined to feel the weight of Spanish indignation. With little resistance he overran the country: the despairing natives slew themselves with their own weapons—in other instances, prisoners who were compelled to become guides through the defiles of the mountains, threw themselves down headlong to avoid the treachery to which they were compelled; in many cases, the islanders displayed prodigious courage and equal skill. At length, the seizure of the cazique Cotubanama, put an end to the war: he was brought to the capital and executed as other rebels against the government had been before; and in him terminated, for that age, the race of native Haytian kings. The lamentable success of this contest, and the death of queen Isabella in Spain, completed the misfortunes of the islanders.

Oppression now laid an iron hand upon the Indians; their labour was increased, and they became exposed to the unrestrained cruelty of those, who, with a singularly ill grace, called the islanders savages. They were given as property by Ferdinand to his grandees and favourites, whose agents treated them as so many animals

destined to work for the sole purpose of enriching their European lords. What was the consequence? In the course of fifteen years, there remained only 60,000 souls out of a million. How could it be otherwise, when they were worn out by excessive fatigue, being compelled to labour, chained together and lashed to tasks, under which their untrained constitution inevitably sunk, and when desperation excited them to suicide as a refuge from oppression.

The Lucayans seduced into Slavery.

Alarmed at the rapid decrease of the population, the Spaniards at length began to devise some expedient to re-people the island, and the one they adopted tends to display even more than any previous transaction the diabolical principles which influenced their whole conduct. They determined to supply the waste of human life in St. Domingo by robbing the neighbouring islands of their inhabitants, and the poor Lucayans were doomed to be the victims of this infamous treachery, a treachery so much the more detestable, as it was committed under the sacred name of religion. This simple-hearted people were persuaded by the Spaniards, that in being transported to St. Domingo, they should meet their departed ancestors, and participate with them in the blessedness of that happy region; and in consequence of this statement, more than forty thousand were seduced to share the blessedness of becoming slaves to avaricious and sanguinary Spaniards.

Heroism and Death of Hatuey.

In the year 1509, Diego Columbus, the son of the great discoverer, obtained the government of St. Domingo. He resolved to commence an establishment on the island of Cuba, and landed some troops for this purpose on the eastern district of the island. This district was under the government of Hatuey, a native of St. Domingo, who had fled thither with multitudes of his countrymen, as to an asylum from the despotic dominion of the Castilians. Having observed the approach of the Spaniards from a distance, he collected together the bravest of his followers and allies, and used every argument to urge them to a vigorous defence of their liberties. He suggested at the same time, the necessity of endeavouring to propitiate the God of their enemies. "Behold him there," said he, pointing to a vessel filled with gold, "behold that mighty divinity, let us invoke his aid." Upon which the people danced and sung before the rude ore, and resigned themselves to its protection.

But Hatuey again addressed them and the caziques in these words. "We must not expect any happiness so long as the God

of the Spaniards remains among us. He is no less our enemy than they. They seek for him in every place; and where they find him there they establish themselves. Were he hidden in the cavities of the earth, they would discover him. Were we to swallow him, they would plunge their hands into our bowels and drag him out. There is no place but the bottom of the sea that can elude their search. When he is no longer among us, doubtless we shall be forgotten by them." The effect of this appeal was to induce every one to throw whatever gold he possessed into the sea.

The Spaniards advanced, and having soon dispersed their opponents, pursued the fugitive Hatuey through the woods, where they took him and condemned him to be burnt as a rebellious slave. When he was fastened to the stake, previous to the kindling of the flames, a Franciscan friar advanced to try and convert him, and promised him that after being baptized, he should ascend to the joys of Paradise. "Are there," said he, "any Spaniards in that happy place?" The friar of course answered in the affirmative, adding, "but there are none but good ones." "The best of them," replied Hatuey, "are good for nothing. I will not go to a place where I should be in danger of meeting any one of them. Talk no more to me of your religion, but leave me to die!" This story is instructive—it needs no comment—but appeals at once and most forcibly to every enlightened mind in behalf of practical religion.

Las Casas, the Protector of the Indians.

Among the few who felt compassion for the poor Indians was Bartholomew Las Casas, a clergyman worthy of a better age. He had originally come to the island at the period of the second voyage of Columbus, and had ever manifested a deep interest in the state of its aboriginal inhabitants. No notice being taken by the governor of his representations, he returned to Europe for the express purpose of appealing on their behalf to the emperor Charles V. with whom, and with cardinal Ximenes, the regent, he was so successful, that three superintendents of the colonies were appointed in conjunction with Zuazo, a lawyer, and Las Casas himself, distinguished by the flattering but well-merited title of protector of the Indians. Upon their arrival in 1517, they immediately commenced the liberation of those natives which had been bestowed on the Spanish courtiers, or persons not resident in America.

Las Casas, still anxious for the more complete emancipation of the natives, deemed it necessary again to repair to Spain, and as the Abbe Raynal remarks, "he was continually hurrying from one hemisphere

to the other, in order to comfort those for whom he had conceived such an attachment, or to soften their tyrants. The inutility of his efforts convinced him that he should never do any good in settlements that were already formed; and he proposed to himself to establish a colony upon a new foundation.

“His colonists were all to be planters, artificers, or missionaries. No one was to be allowed to mix with them without his consent. A particular dress, ornamented with a cross, was to prevent them from being thought to belong to that race of Spaniards which had rendered itself so odious. He reckoned that with these kinds of knights he should be able without war, violence, or slavery, to civilize the Indians, to convert them, to accustom them to labour, and even to employ them in working the mines. He asked no assistance from the treasury at first, and he was afterward satisfied with the twelfth of the tributes which he should sooner or later bring into it.

The ambitious who govern empires, treat as chimerical every thing that tends to the improvement and happiness of the human species. Such was, at first, the impression which the system of Las Casas made upon the Spanish ministry. He was not discouraged by denials, and at length succeeded in having the district of Cumana ceded to him, to put his theory in practice. He then went through all the provinces of Castile in order to collect men accustomed to the labours of the field and to those of manufactures. But these peaceful citizens had not so eager a desire to leave their country as soldiers or sailors have. Scarce could he prevail on two hundred of them to follow him. With these he set sail for America, and landed at Porto Rico in 1519.

“Although Las Casas had only quitted the new hemisphere two years before, yet he found a total alteration in it at his return. The entire destruction of the Indians in the islands subject to Spain, had excited the resolution of going to the continent in search of slaves, to replace the unfortunate men who had perished from oppression. This cruelty disgusted the independent minds of the savages. In the height of their resentment, they massacred as many of the Spaniards as fell into their hands by chance; and two missionaries, who probably came to Cumana with a laudable design, were the victims of these retaliations. Ocampo immediately went from St. Domingo to punish an outrage committed, as it was said, against Heaven itself; and after having destroyed all by fire and sword, he built a village upon the spot, which he called Toledo.

“It was within these weak palisades that Las Casas was obliged to place the small number of his companions who had resisted the intemperance of the climate, and the attempts made to seduce them from him. Their residence was not long here. Most of them were pierced with the darts of an implacable enemy; and those who escaped were forced, in 1521, to seek an asylum elsewhere.”

The impolitic cruelty of the European settlers, who regarded the blood of human beings as nothing in comparison with the accumulation of wealth, together with the rapid progress of the smallpox, continued to hasten the decline of the island, so that by the middle of the sixteenth century, scarcely a hundred and fifty of the natives remained.

We shall continue the history in our next.

Home Proceedings.

HAYTIAN MISSION.

Extract of a letter from the Rev. Mr. Hughes, dated Port au Prince, Jan. 28th, 1825.

I arrived at this place on the 20th inst. in good health, after a passage of 15 days, having received from capt. Barstow the most gentlemanly usage during the voyage. On the 21st, I had an interview with General Inginac, and lodged my credentials in his hands. I received from the General a usage both cordial and respectful, and was introduced by him on the next day to the

Chief Magistrate of the nation, from whom I also met a very flattering reception. He manifested much pleasure in consideration of the object of my mission, and gave me permission to preach on the ensuing Sabbath, at the same time using this expression, “Our forms are different, but we worship one God.” I have since had repeated interviews with General Inginac and other officers of the Government.

The situation of the emigrants in the neighbourhood of Port au Prince is such as

to render it impossible to congregate them. They are much scattered, and at such a distance apart that an insuperable difficulty lies in the way of assembling any considerable number of them to attend on the public exercises of the Sabbath. I conversed with a number who are unhappy and anxious to return to the United States. Others are perfectly contented, and think that they will do well.

I preached last Sabbath to about one hundred citizens and emigrants. I have engaged to preach on the next Lord's day in a private house of considerable size. The Sabbath is not held sacred by the Haytians. It is a day of business and pleasure. The great mass of the natives are very superstitious and disgustingly loose in their manners. A number of the emigrants endeavour to imitate the natives in their manners and customs, and some of them, by running into the fooleries of the day, have sickened and died.

Extract of another letter from Mr. H. dated Feb. 12.

If ever there was a country standing in need of missionary labours this is the country. To say nothing of the ignorance and superstition of the native inhabitants of the lower classes, the *American Emigrants*, to whom my mission is immediately directed, are, without exception, destitute of instruction of any kind. The great complaint of the pious men and women is, "We have no Sabbaths—our children are in danger of being contaminated by the bad examples of those with whom we unavoidably mingle—and we fear that they will ultimately become the votaries of irreligion and dissipation. We are glad that you have been sent to our help."—Those who were mere nominal professors in their own country, and others who have never troubled their heads about salvation by a crucified Redeemer, have, in the short period of their residence in this land, greedily swallowed up iniquity as the thirsty ox drinketh up water.—I lament that the emigrants are not settled together in communities, that they may be more effectually instructed in what relates to the great concerns of their souls. In

some places, remote from Port au Prince, I am informed that they are thus settled, but for want of a horse and funds, I am prevented from visiting them.

The field of labour here is great, and the expenses of the mission, for a time, will be very great. Should the Lord bless the work, however, to the salvation of souls, and this is my earnest prayer, I shall neither count my labour nor my life dear to me, and I trust that you will not deem your treasure more precious than the never-dying soul.

Under date of the 16th of Feb. Mr. H. says:—

I have had several interviews with Citizen Granville, and have received from him the most marked attention of friendship and brotherly love. He has promised to afford me every facility in his power in the prosecution of my mission. My prospects become more flattering daily. I am now endeavouring to establish a Sabbath school in town, of which, should I succeed, Rebecca and Charity Freeman, two young women, emigrants from Troy, N. Y., will be the principal instructors.—Mr. Dewey is actively engaged at the Cape, and has been at other places, forwarding this good work.

MACKINAW MISSION.

The Rev. Mr. Ferry, writes from Mackinaw, under date of the 24th January, that the schools which had been established in that place were in a flourishing condition. The whole number of scholars, including a few not belonging to the family, was 102, of whom 62 belonged to the boys' school, and 40 to the girls'.

With respect to the state of religion, Mr. F. says, that in addition to the case of the hopeful conversion of a native woman mentioned in a former letter, another instance no less interesting and affecting, has recently occurred. There are also 2 or 3 cases of religious anxiety in the village of Mackinaw, and two girls in the mission family have been deeply distressed on account of their sins. One of the girls has been noted heretofore for her turbulent and ungovernable temper, so much so that she

was given up to the mission family by the man with whom she lived solely on this account. The other is an amiable girl, daughter of a respectable trader in the north.

HARMONY MISSION.

A letter from Mr. Dodge, dated Dec. 13th, states that the school at this station is in a flourishing condition. In October, four children were received from the Little Osages; and in November six from the Delawares. A very promising boy had also been received from the Omawhaw tribe. He is a half breed, and speaks the Omawhaw, Oto, and French languages. In two days after his admission into the school, he made himself master of the English alphabet. The number of Indian youth at present under the care of the missionaries at Harmony, is 36. If the school should continue to increase as it has done, the missionaries say that they shall be under the necessity of erecting a larger school-house, and a house for the accommodation of the superintendent. They think that a prospect of an increase of scholars was never more encouraging. Four of the boys (viz. 2 Osages, 1 Delaware, and the Omawhaw above mentioned,) are lads of active minds, and superior natural talents. The Delaware and Omawhaw are well acquainted with several Indian tongues, and can also speak the English and French. If these boys could be educated at Cornwall, the missionaries think that they might be made instrumental, either as preachers or interpreters, in publishing the Gospel to quite a number of Indian tribes.

JOURNAL FOR NOVEMBER.

Nothing very interesting occurred in the early part of the month, but on the 15th, our hearts were made glad by the arrival of a Delaware lad, who brought intelligence that Brother Dodge was about four miles distant, on the opposite side of the river, unable to reach home on account of the high water. That which most rejoiced us, however, was a letter from him, informing us that six Delaware children had accom-

panied him from their town on White River, with the intention of joining the school. We immediately despatched the skiff with provisions, of which they had been destitute for two days, and with a sufficient number of horses to convey them home. At eight o'clock in the evening the interesting groupe arrived, all in good health and spirits. The children, 4 boys and 2 girls, are from those families of the Stockbridge Indians who emigrated from New-York in 1820. They can all speak English, and three of them very good Delaware. They have fine interesting countenances, and promise to be very useful to those among whom their lot may be cast. The mother of three of them, it is believed, is a pious woman.

The tender emotions excited by the events of this day, can be better felt than described. Our joy was doubled by the reflection that the children who are thus snatched from obscurity and pagan darkness, once enjoyed in some degree the light of the Gospel. It is quite certain, that in a few years all former good impressions would have become extinct, and that heathenism would have resumed its dreadful dominion. It is a gratifying thought, that our hands will now be strengthened, and our hearts encouraged by the prayers of a pious mother.

23d. Walk-in-the-rain, the principal chief of the Little Osages, visited the school. He seemed better pleased than formerly, and promised to send us one of his children to be instructed in reading and writing.

Extracts from Mr. Dodge's Journal while among the Delawares.

October 31. Being at the Delaware town, I visited Everitt's family. The man is a half breed; his wife is a Delaware. They formerly lived where they enjoyed religious privileges, and she has for a number of years been a professor of religion. She has a sister in the neighbourhood, who is also a professor. Both of them have families of children. When I arrived at the house the woman was absent attending upon her sister-in-law, who was dangerously ill; but she soon returned with expressions of joy.

that I had come again to visit them. She related some of the dealings of Divine Providence with them since my last visit. Her brother was drowned in attempting to cross the Osage river last summer, and now his wife was lying at the point of death. But she said, "The Lord is yet good, and I can still rejoice in Him." We had a very agreeable conference, attended prayers, and retired.

Nov. 1. This morning, the sick woman mentioned yesterday died, leaving six orphan children, with no father or mother to take charge of them. I visited the house, and conversed and prayed with the children, and their connexions, who were assembled in the cabin.

Nov. 2. Attended the funeral, and made an address to the little audience collected on the occasion. The exercises were attended with great propriety, decency, and solemnity. After the funeral, I returned to the house with the relatives, and in the course of conversation with them, proposed to take the orphan children to Harmony and superintend their education.

Nov. 5. This evening held a meeting for prayer and conference at the house of the orphans. Two Indian women spoke very feelingly upon the subject of religion. These women and the one who died were in the practice of meeting with their children on the Sabbath, to read the Scriptures, sing hymns, and pray together. After conference, we talked about sending the children to school. All seemed willing to send them except Betsey, the aunt; she could not consent to part with them.

Nov. 9. This morning the connexions of the orphans consulted together, and agreed to send two of their number to Harmony. Everitt and his wife also concluded to send three, which are all they have; and Betsey, who was before opposed, sends one of hers. Thus six children from these families were offered for our school; but they had no means of conveying them thither, except one little horse, and no person could be spared to attend them. I concluded, however, to take them, and we accordingly started about 11 A.M. some riding, and some running on foot. The names

of the children are Calvin, Solomon, and Betsey Everitt, William and Job Stricket, and Rachel Petchoker. They are from 6 to 14 years of age.

Saturday, Nov. 13. This morning we ate the last morsel of our provisions. The weather is very rainy and uncomfortable. This evening we are at least 20 miles from Harmony, and obliged to move very slowly in consequence of having only 3 horses, to carry 8 persons and our baggage. It now rains excessively, and the prospect is that the Osage river will be impassable before we can reach its banks. All things look dark, but we have pitched our tent, and shall retire to rest after committing ourselves to the care of our great Preserver.

Nov. 14. Sabbath. Although this is the Lord's day, necessity and mercy clearly required, in my view, that we should pass on, and endeavour to reach home before night, for there was no rational prospect of obtaining food until our arrival at Harmony. Accordingly we pursued our journey, although very rainy and uncomfortable. The little creeks were filling very fast; in one case the horses could hardly pass, in consequence of the mud, and I was obliged to wade through, where the water was 4 or 5 feet deep, and carry over some of the children in my arms, with their blankets. When we came to the main river, we found it impassable, and were, therefore, obliged to encamp for the night. We are now within four miles of home, but can get no further, and are without food, and have eaten nothing since yesterday morning.

Nov. 15. Monday. This morning it was very cold, the snow having fallen about three inches during the night. The little boy cried for something to eat. Calvin proposed to swim a horse, and notify the brethren at Harmony of our situation. He went, although it was very cold, and performed the important message, which brought to our relief the skiff, hands, and horses, which conveyed us safely home. Surely we have reason to sing of the loving-kindness of our God.

During his residence among the Delawares, Mr. Dodge conversed with Mr. Marshall, a white trader who has an Indian

wife and family, on the subject of establishing a school in the nation. Mr. Marshall is in favour of the plan, and thinks that one of the principal chiefs near him will favour it also. Mr. Dodge had also a long conversation with Killbuck, one of the chiefs, and he engaged to talk with his head-men on the subject, on their return from their hunting expedition. Anderson, the head chief of the tribe, is still opposed to all efforts for introducing the gospel and its attendant blessings among his people.

UNION MISSION.

Death of Mr. Chapman.

It is our painful duty to announce the death of the Rev. Epaphras Chapman, our missionary to the Osages at Hopefield. He died at Union, on the 7th of January, of typhus fever, after a short illness. The only particulars of this melancholy event which have yet reached us, are contained in the following letter from Dr. Palmer, dated at Union on the 22d of January. The letter of Mr. Vaill, alluded to by Dr. Palmer, has not yet been received.

“In connexion with Br. Vaill’s letter of the 13th inst. concerning the lamented death of Mr. Chapman, I have thought it might be interesting to the Board to add some farther particulars of his last sickness, together with a short statement of the means employed for his recovery.

When he returned from Br. Pixley’s, he came to Union, that, as he said, he might have the advantages of constant medical attention; also, that he might be better accommodated to go through a serious illness, which he thought was unavoidable. I immediately examined him, and found him labouring under a severe inflammation in the face, attended with a painful throbbing of the head, which he said usually increased towards evening. He appeared also much fatigued and worn down with his journey. From the history he gave of his complaint, I had no doubt that he took a cold the first day he set out on his journey to Brother P.’s, which caused the inflammation in his face, and which appeared to be very much aggravated by his constant exposure to cold

and stormy weather during his journey. Under these circumstances he was advised to rest a few days, and as the inflammation in his face began to be less painful, it was my confident opinion that he would soon be well. But it was observed that the throbbing sensation in his head, and his evening exacerbations, did not subside with the inflammation in his face; and that a kind of morbid irritation of the arterial system, which existed at first in a less degree, was now increasing upon him. The daily use of moderate cathartics was prescribed, and in order to allay the irritability of the vascular system, he took frequent doses of antispasmodics, conjoined with opiates, for several days together. This treatment at first seemed beneficial, and he expressed himself somewhat relieved. On the 29th of December, however, he suddenly grew worse. There was a great prostration of strength, weak pulse, furred tongue, difficulty of breathing, and occasionally delirium. This I was led to consider an attack of the typhus fever, consequently the former remedies were laid aside, and a vigorous course of tonics, which appeared to be clearly indicated, was substituted. To relieve his head a large blister was excited on the back of his neck. By this mode of treatment he seemed a little revived again for a few days; but at length his strength failed, every dangerous symptom grew more alarming, and on the 7th instant, about 10 o’clock P. M. he sunk in the arms of death.

Thus, dear sir, every means employed for his restoration proved ineffectual. He had accomplished his work—his race was ended, and it was necessary he should enter into the joy of his Lord. However useful or necessary his continuance with us appeared, and however reluctant we were to part with this dear brother, Infinite Wisdom saw it best he should be removed. Let us be still and adore.

Sister Chapman seems to be wonderfully supported under this heavy stroke of affliction.”

JOURNAL FOR DECEMBER.

Dec. 4.—A very lovely girl, aged nine years, whose father is dead, was brought by

her mother, and given to the family to be educated. We have named her Frances Phillips.

Dec. 5. Lord's day.—Six men from the settlements below came to pay us a visit, and witness the progress of the Mission. We gave them tracts and religious books, for their own use and for distribution. A short time since we sent to the people of the settlements two hundred of these silent preachers, which we had received from New-York, and we have reason to believe that they were perused with profit by hundreds of families.

Dec. 23.—The four children of Swies have been taken from us, and among them Abraham, an apprentice to the carpenter's trade. We are not without hope, however, that God in his kind providence will restore them to the school. It is painful thus to see our children taken from the means of instruction, and carried back to a dirty Indian lodge to spend their time in idleness, losing what they have gained, and hearing the evil counsel of those who dislike education.

Dec. 31.—It is our painful duty to record,

at the close of this year, that Br. Chapman is in a very poor state of health, and we fear declining. Dr. Palmer thinks his disorder is the typhus fever. It is but a week since he returned from a short journey which he had taken to reinstate his health; but which proved ineffectual, and on the contrary increased his disorder, as he was much exposed to wet and cold. He is now confined to his bed—his mind considerably deranged, and our hopes of his returning to his important labours, without a serious fit of sickness, are small. "O God, how unsearchable are thy ways!"

In a letter accompanying the Journal, Mr. Vaill says, "The U. S. agent, lately appointed for this nation, arrived here a few days ago. Some considerable changes in the situation of the nation are proposed. We do not consider them unfavourable to the interest of the cause, but trust in Jehovah to guide. The Indians have committed more outrages; but our confidence in final success is undiminished by any thing that has yet occurred."

Miscellany.

THE POOR INDIANS.

Let every man who has a heart to feel for the poor Indians, read the following extract of a letter from a gentleman at the south, to his friend in this city. The letter is dated January 20th.

It is generally known that the Choctaws, with others, have received an annualittance for ceded lands—to be divided among their thousands; and that, a short time since, under the influence of light and feelings to which their fathers were strangers, they voluntarily appropriated six thousand dollars annually for the purpose of encouraging the effort to enlighten and civilize them.

The Chickasaws, impelled by similar sentiments, have recently devoted thirty-five thousand dollars to the promotion of agricultural and domestic economy and tuition among them. A very respectable delegation from the Choctaw tribe is now at the

seat of the general government, soliciting the consent of the executive departments to arrangements which will enable them to invest fifty or sixty thousand dollars in stock as a permanent fund for the promotion of piety, industry, and learning among their children.

The object and the policy of these supplicants are not only peculiarly interesting, but afford impressive evidence of the important improvements already effected. They have lands they do not occupy or need; distinguished for richness and advantageous location. The proposed fund is to be created by the sale of these lands. The object is a noble one, and presents an appeal to the benevolence of our rulers. Forgetting present gratification, these generous Indians look down upon the coming generations, and determine to expend all they may receive in a liberal provision for the temporal and spiritual prosperity of their offspring. With these desires and hopes they left their fire-sides, went to

Washington, buried two of their number among strangers, but felt no despondency until they heard from the government the chilling reply to their petition—"the Choctaws must cede the lands to their WHITE BROTHERS on the usual terms!" And they now ask the government, (and surely with propriety and honest indignation they may ask,) "Will you allow us no more than our benighted red brothers on the Missouri? When we know their value, will you take these lands at one and a half or two cents an acre? When we are willing to sacrifice our personal interest for the good of our children and our children's children, will you, who profess to feel so much for us, refuse us the means of providing for their welfare? Will you sell these lands for one dollar and twenty-five cents an acre, and allow us but two cents? You have enacted laws which prevent us from selling lands to others, and did you do this to reduce us to the necessity of relinquishing them to you upon your own terms? And are we to see our country pass into your hands, and see your children amassing fortunes, erecting villages, building churches, rearing colleges, on the lands we have ceded, while our children are poor, ignorant, despised, neglected, wronged, for the want of that provision we now wish to make?"

Such was the representation made to myself by a respectable member of the delegation. He added, "I am not pious; but I have received some light. I know what Christians are, and I am seeking to be a true one. I know whence our deliverance must come. We find many great men who are friendly to us. The government uses kind words to us, and they give ten thousand dollars a year for the civilization and instruction of all the red men in America, (which is four thousand dollars more than the Choctaws appropriate for the instruction of their single tribe!) but all this will not save us. The *Missionaries* must visit us, must *live* among us, or we shall all die. I have watched the *Missionaries*, and I know they have done more in five years by their instruction and *example*, than the government can ever do without them."

The enlightened judgment and discernment of this distinguished "red brother" were manifested on other occasions. "My companions," he said, "have not had my advantages. I have felt afraid that they would return *disgusted with civilization*. At one public house we all saw a large company of men, of respectable appearance, assemble in the evening. Before midnight they made such a noise, that we rose to go and see what was the matter. We found them all drunk—some on the floor, some quarrelling, others breaking glasses, tables, chairs, &c. My companions had seen wild

red men in their worst frolics, but we had never seen any thing so bad before! Now I know there are bad and good white men. All men may be just like these, if the fear of the Great Spirit does not *strike—strike—strike—all the time, strike on the heart*. This only can make a good man. This I know, and I wish to be such; and when I see white men or red men do badly, I only feel sorry because they do not feel the fear of the Great Spirit, *striking on their hearts*. But my companions do not know all this, and I am very much afraid these sights will hurt them!" I could not be otherwise than affected at this interview—I could not but blush and hang my head to think myself a white man.

What will be the result of their magnanimous effort at Washington, cannot now be determined. But, although the powers of the executive departments may be limited, they have not a constituent in the Union who has any benevolence or humanity, who would not wish them to grant the prayer of these interesting petitioners. I am not unwilling that the world should know that I am the friend of Indians, or that I feel indignant at the policy employed by the government in obtaining the lands of these fellow-men, who are not inferior to ourselves in capacity or "unalienable rights." We must have the lands they do not need, but in obtaining them much, *much* more might be done by the government to promote their interests, than is done. The appropriation of ten thousand dollars is of much service; but what is this when compared to the amount received by our treasury from the sale of ceded lands? And now, when they come to the centre of our extended Union, when they lay a humble petition at the feet of our rulers, in behalf of their children, and solicit not mercy—not gratitude, but righteousness, who will justify any cold, unfeeling calculations, coinciding with the policy of the times when they were "accounted as sheep for the slaughter!" Oh! I rejoice to know that this state of feeling is passing away, and that facts are making their way to the ears, and exerting their influence upon the hearts of many; and that it is only necessary to present the plea of truth, of facts—to enlist the sympathy, prayers, and exertions of the humane of all classes in their behalf.

Extract of a letter from the Rev. Mr. Crane, agent of the United Foreign Missionary Society, to his friend in this city, dated in Richmond, Va.

I have sometimes been astonished at the effect of a simple statement of facts in relation to the claims of the Indians. Christians sometimes act as if they had just been

aroused from a long slumber, or had suddenly made some invaluable discovery.

At ———, a good collection was taken up. After I descended from the pulpit, the little boys gathered around me, telling me they had money boxes, and were willing to empty them for the poor Indians: they presented twelve dollars and a few cents. I told them they would be entitled to give a name to an Indian child, if they raised as much every year. They engaged to raise the amount, and selected the name of *Gilbert La Fayette*.

In ———, I found them doing nothing for the Indians—before I left them, they appeared to have no other object before them.—A few unvarnished facts will make up a plea for these neglected, wretched creatures, which Christian hearts and consciences cannot resist.

The Sabbath in Philadelphia.—A strong effort was made (says a Philadelphia publication,) on the 15th of March, by a certain class of persons, to have the reading rooms of the Athenæum in this city kept open during certain hours on the Lord's day. The consent of 45 persons, (the number requisite to call a meeting of the stockholders,) was obtained, to try the question. The day was an eventful one to Philadelphia, as this institution is one of more general character than any other in the place, and the reasons urged were specious, and the effort great. From the difficulty of collecting the active and useful citizens during the day, at a season of unusual business, and no special notices having been served, it was not without fear that the friends of the Gospel and of good order, awaited the issue. Some addresses were made, but the one from that distinguished civilian, Mr. Duponceau, was unanswerable. He urged, among many other considerations, apart from religion, this, that the strict observance of Sunday was peculiar to the United States, and the sacred manner in which this day is kept, so very different from its observance in any country in Europe, as to make it a striking feature in the character of the nation, and as such, independent of all other considerations, which might not have their weight on those who moved the question, should be most carefully cherished and strictly preserved as a national trait, which would never fail to remind the traveller of the land he has left, and one which will endear the country to every one of its citizens, who might ever spend the day in any foreign land. The contrast would recur to the mind on each returning Sunday, and the American would remember his country with affection, while he said to himself, "they do not keep Sunday so at home," and he would love his country for the very peculiarity. On taking the vote, only 35 could

be found to resolve on a public violation of the Sabbath. The number on the other side, which, compared with its weight of character, was trifling, amounted to between 80 and 100. It was a triumph of good principle over the corrupt influence of irreligion and foreign customs.

Mission at Green Bay.—The Missionary Society of the Episcopal Church have commenced a mission at Green Bay, for the benefit of the Indians in that neighbourhood. Mr. Eleazer Williams, an agent of the Society, has purchased from the Menoninies a suitable piece of ground for the accommodation of the mission establishment, and the Rev. Mr. Nash, the Society's missionary, is now on his way to Green Bay, with authority to make immediate arrangements for the erection of the necessary buildings.

A Premium offered.—We are authorized by a gentleman of this city, to offer a premium of fifty dollars for the best Essay on "*The importance of the Sabbath, considered merely as a civil Institution.*" The communications, post paid, must be sent to the editors of this paper, on or before the 1st of September next.

Each writer is requested to mark his communication, and place a corresponding mark on the sealed paper containing his name; no paper containing the name will be opened but that of the writer of the successful Essay. The other communications will be disposed of agreeably to the request of the writers.

The gentlemen appointed to decide on the merits of the Essays, and to award the premium, are, the Hon. JAMES KENT, the Rev. Dr. MATHEWS, and W. W. WOOLSEY, Esq. of this city. *N. Y. Observer.*

Worthy of Imitation.—A merchant of this city, on learning, by the late arrivals, of the advanced price of cotton in England, in addition to the purchases made on his own account, purchased a quantity, the profits of which he devoted to the funds of the Domestic Missionary Society: and on the day following presented the Treasurer of that Society with the sum of One Hundred and Ninety-Seven Dollars Fifty-Five Cents, being the nett profits of the sale.—*Ibid.*

A visit to the Island of Eimeo.—Captain Richard Macy, master of the whaling ship Maro, of Nantucket, in a letter from the Pacific Ocean, dated on the 16th of August last, gives the following account of his visit to the island of Eimeo. We record with pleasure the testimony of so disinterested a witness to the success which has attended

the labours of the English missionaries in that island.

Impressed with a strong belief that great numbers of sperm whales existed among the numerous islands in the Pacific, generally known as the Society, Friendly, Feejee, and Caroline's Islands, I resolved to spend three months among those islands. I steered first to the Society islands, where I proposed to stop, in order to procure wood and water. The island I selected for that purpose is called *Eimeo*, and lies 20 miles west of Otaheite. I entered a harbour on the north side of the island, which is not to be surpassed, for access and safety, by any harbour in this ocean. I took my ship two miles up this beautiful harbour (entirely land-locked,) and tied her to an *old tree*. The scene that surrounded me was truly romantic. The shores were covered with all kinds of tropical fruit, such as oranges, lemons, limes, cocoa-nuts, pine-apples, bananas, and plantains. The beautiful mountains, which encompass the harbour, and exhibit a lofty and majestic appearance, commence within a quarter of a mile from the shore, and gradually ascend to the height of 2,500 feet, covered with trees from the bottom to the top. I found the natives much more civilized than I had anticipated. There are at Eimeo, five missionary families from England, who apparently live up to their profession. I dined or supped with them almost every day during my stay; and was treated with great kindness and hospitality: but you will be surprised when I tell you, there is scarcely a native in the place, but what can read or write.—They have passages of Scripture printed in their own language, and also hymn books, which some of them can read as well as I can ours. I lay there one Sunday, and went to their church, where I found assembled about four or five hundred natives, all decently dressed; all the females (natives) wore bonnets of their own manufacturing. There was as much good order and regularity in their mode of worship, and particularly in singing hymns and psalms, as you will generally find in our churches. Having procured every necessary, I weighed anchor on the 25th of December, and proceeded to the westward among the Friendly Islands.

Prayer Answered.—"Leave thy fatherless children with me, and let thy widows trust in me." I have known wonderful proofs of the faithfulness of the Lord in answering the prayers of parents who left young and helpless families behind. A friend of mine in the west of England, (a faithful, laborious minister, but who, I believe, never was master of five pounds at one time,) was dying. His friends advised

him to make his will; he replied, "I have nothing to leave, but my wife and children, and I leave them to the care of my gracious God." Soon after this he died happily. But there appeared no prospect of support for his family at this time. The Lord, however, stirred up a man who had always despised his preaching, to feel for the deceased minister's poor destitute family; and he so exerted himself, that he was the means of 1,600*l.* being raised by subscriptions for them; and the clergy of Exeter, who had never countenanced his preaching, gave his widow a house and garden for her life, so that she lived in far greater plenty than in her husband's lifetime. Why was all this? It was in answer to the prayers of the good man, who had committed his wife and family to that God who could *supply all their needs*, and who he knew was able to open the doors of relief for them.—*Newton.*

Bible Society and Christian Churches at Ferney.—A Bible Society was established not long since at Ferney, once the residence of Voltaire, by the Baron de Stael and other friends zealous for the propagation of true religion. It is certainly one of the most memorable events in the history of Bible Societies, that the antidote should thus issue from the very spot from which the poison of infidelity was so long disseminated; and that the advocates of Christianity should confidently trust to the circulation of the sacred volume itself, as a sufficient shield against the misrepresentations and sophistry with which, in this very place, it was formerly assailed.

It is intended to erect a Protestant church at Ferney, which will be at the same time a monument of the triumph of Christian principles, and the progress of religious liberty. The French government has granted one hundred Napoleons for that purpose. The king of the Netherlands has given a donation of fifty Napoleons, to promote the object. About 300*l.* sterling have been collected for the purpose in Great Britain, in addition to the sums raised by the Protestant inhabitants of the district, who have contributed to the utmost extent of their scanty means. The sum of 200*l.* however, is still wanting to complete the church.

Since it has been announced that a Protestant church is in progress at Ferney, the Roman Catholics have determined to erect a splendid structure there; and it is greatly to be feared that, without the aid of British Christians, the completion of the Catholic church will reprove the tardiness of the Protestants.—*London Christian Observer.*

Education in India.—The success attending Mission Schools in India, has far exceeded the most sanguine expectations of the best friends to the missionary cause.

The following is a rough statement of the number in the schools established by various associations for the instruction of native children in that country.

The Society for promoting Christian Knowledge	3500
Baptist Missionary Society	10000
Church Missionary Society	6581
Adults	230
London Missionary Society	4650
In Government Schools, under the superintendence of the missionaries of the London Society, say	3000
Calcutta School Society	2800
Wesleyan Missionary Society	4000
Bombay Education Society	1200
American Board of Missions	3500
Scottish Missionary Society	500
Hindoo College, at Calcutta, Serampore, &c. say	300
Jay Narain's Seminary at Benares	130
Netherlands Missionary Association	100
Free School Association at Cawnpore	158
<hr/>	
Total	39,149

These numbers are given from the latest accounts received. From some stations no returns have arrived in England these two, and from others these three years past: and I hesitate not to affirm, that there are, at least, *fifty thousand children, the major part heathen, now in the various schools established by Protestants in India!*

Encouraging prospects in Mississippi.—A Clergyman resident in the state of Mississippi, writes, under the date of February 4th, 1825, as follows:

“Mississippi is beginning to present an interesting field for religious action. Natchez and its vicinity are very much changed in their character. During the last year there have been added to the church in Natchez, about forty members, and in the vicinity, at least thirty more. On Second Creek, which is my residence, there was more of what is called at the North a Revival, than any thing I have witnessed in the Southern country. It was indeed a time of refreshing from the presence of the Lord. In many other parts of the State there has been a good deal of anxiety manifested concerning the salvation of the soul, and in several instances, a good hope through grace has been obtained. There is generally an increased desire to obtain a regularly preached Gospel; also, a willingness to support religious institutions; still there is a great deficiency in the support of Mi-

nisters. But our number is gradually increasing, and we do hope the Lord is about to build up the broken walls of his Zion, even here.”

Sunday School Libraries.—One of the greatest obstacles to successful instruction in Sunday Schools, is the difficulty of maintaining, for a long period, an interest in the subject in the minds of the pupils. For a while, novelty will be all that is necessary—but some other principles must be resorted to, or their attendance will be irregular, and their lessons be repeated as a task. Various modes have been adopted to awaken their attention; but we know of none that have been more successful than the establishment of Libraries for their use, during the continuance of the school. The expense of a collection of books, suited to the taste and comprehension of the young, is trifling—and at the present day there is no difficulty in finding a sufficient variety for the largest schools. Where the experiment has been made, we believe it has invariably been the fact, that no other rewards than the privilege of reading the books, are necessary to secure sufficient interest. In this way, too, not only is information communicated on the Sabbath, but through the whole week.—*Conn. Obs.*

Special Gifts.—The Rev. William Macdonald, late of Enfield, Eng. one of the zealous and constant friends of the London Missionary Society while he lived, has bequeathed all his books to the Anglo-Chinese College, Malacca, ten pounds to his servant, and to the Society all the rest of his property, of whatsoever kind, which it is expected will amount to six hundred pounds.

Customary and Regular Drinking.—Multitudes of persons, says Dr. Dwight, accustom themselves to take a moderate quantity of strong drink, day by day, at regular periods; in the morning, immediately before dinner, or in the evening. Labouring men in this country are, to a great extent, accustomed to the use of ardent spirits at certain times of the day; considering them as necessary to recruit their strength, which is supposed to be wasted by their toil. Some of them, less attentive to particular times of drinking, demand stated quantities of strong drink, which they regard as indispensable to enable them to pursue their daily labour. Men of wealth and fashion, with nearly the same regularity, consume large quantities of wine, at, and after dinner. In these, and all other cases of regular drinking, a habitual attachment to strong drink is insensibly begun, strengthened, and confirmed. The man

who drinks spirits regularly, ought to consider himself as having already entered the path of habitual intoxication.

American Bible Society.—The Board of Managers of the American Bible Society, at a meeting held on Thursday, elected three Secretaries for Domestic Correspondence, viz : The Rev. S. S. Woodhull, D. D., of Brooklyn, the Rev. Thomas Macauley, D. D. of the church in Rutgers-street, and the Rev. Mr. Sommers, of the Baptist church in this city. Heretofore the duties of that department of the Society have been gratuitously performed by a single officer, and the Rev. Dr. Woodhull has filled the place for nearly five years past, in the most able, faithful, and satisfactory manner. But the operations of the Society have become so extended and laborious, that it was found necessary to increase the number. This has been done with the view of avoiding as far as possible all expense to the institution. The present Secretaries render their services freely and without reward, and it is hoped that by dividing the labour, they will be able to perform their several duties without interfering essentially with their professional duties.—*D. Adv.*

Worthy of imitation.—The Rev. Mr. Sessions, agent of the United Foreign Missionary Society, now in Virginia, recently received the following note from the President of the Female Benevolent Society of Winchester, Va.

“*Rev. Mr. Sessions:*—Sir, The Female Benevolent Society of Winchester obligate themselves to pay one hundred dollars annually, for four years, to the Foreign Missionary Society, for the education of an Indian youth in the Foreign Mission School at Cornwall. We herewith enclose a hundred dollar note as our first annual payment, and request you to see that a suitable youth be selected, and the money be properly applied. We are not particular about the nation to which he shall belong, but wish him to possess piety and talents that shall render him useful in the ministry of our Lord and Saviour. We also wish the name of William Hill may be given him, in affectionate remembrance of our much loved and respected pastor.

ANN HOYT, President.”

NOTICE TO TRACT SOCIETIES.

The various Evangelical Tract Societies in the United States, are respectfully invited to send delegates to meet the Executive

Committee of the American Tract Society at New-York, at the Consistory room, corner of Nassau and Ann streets, near the house of the American Bible Society, on Tuesday, the tenth day of May next, at nine o'clock, A. M., for the purpose of proposing amendments to the Constitution which has been adopted, should any be thought necessary, and taking all measures which seem important, preparatory to a public meeting on the following day, when it is expected the proceedings relative to the formation of the National Society will be submitted for the approbation of the Christian community. By order,

W. A. HALLOCK,

*Cor. Sec. of the Am. Tract Society,
instituted at New-York, in 1825.
New-York, 2d April, 1825.*

Anecdote of Buonaparte.—A work has recently been published in London, entitled “The last days of the Emperor Napoleon, by Doctor Antommarchi, his Physician.” Dr. A. has introduced many anecdotes respecting the Emperor, among which is the following, which deserves to be recorded as a proof that he retained to the last, after all the wonderful changes of his life, the strong natural affections of his youth.—*N. Y. Obs.*

“The Emperor felt better. I had been speaking to him about Rome; and all his recollections had centred on his mother. He recalled her affection—the tender care she had bestowed upon him; and, suddenly stopping—‘You are much attached to me, Doctor; you care not for contumelies, pain, or fatigue, when you can relieve my sufferings; yet all this is not maternal solicitude. Ah! Mamma Letizia!’ In saying this he hid his face.”

Map of Palestine.—T. B. Wait & Son, and J. W. Ingraham, of this city, propose to re-publish by subscription a Historical Map of Palestine; exhibiting a correct and masterly delineation of the peculiar geographical features of the country, and of all places therein, connected with Scripture History: interspersed with 96 vignettes, illustrative of the most important and interesting circumstances recorded in the Old and New Testaments. It was originally published by Assheton, London, 1820. Attached to the Map will be a Pamphlet, containing, in a condensed form, an account of the principal districts, and some of the most remarkable places exhibited in the Map. The work is recommended by many gentlemen of distinction. It is to be published in three different styles, the first at

\$10; second at \$8; third at \$6. Size of the Map, 45 by 30 inches; to be copied from the English edition by Messrs. Annin & Smith, Engravers.—*Boston Rec. and Tel.*

Rebellion in the Sandwich Islands.—George Tamoree.—In our last number we stated briefly, that a civil war had broken out in Atooi, one of the Sandwich Islands, formerly under the dominion of king Tamoree, whose death we announced not long since. From the Boston papers we learn further particulars. It seems that George Tamoree, (son of the old king,) who was educated at the Foreign Mission School at Cornwall, Connecticut, was at the head of the rebellion, the occasion of which was as follows.—The old king, at his death, having no confidence in George, bequeathed his property and the island of Atooi to Krimokoo (sometimes called Billy Pitt) and another chief, in trust for Riho-riho, who was then in England. George probably regarded this arrangement as a violation of his rights. In connexion, therefore, with two other chiefs and a party of the natives of Atooi, he rebelled, and attempted to take possession of the fort at Wimaah, one of the strong holds of Atooi, but was repulsed by Krimokoo, who, immediately after, sent to Woahoo for reinforcements. A thousand men soon arrived, attacked George and his party, routed them, killed one of the insurgent chiefs, and took another captive, while George fled to the mountains, where, at the latest intelligence, he had escaped the vigilance of his pursuers. The missionaries express no apprehensions in regard to their own personal safety or the general tranquillity of the islands. The affair has doubtless terminated, long before this, with the capture of George and his party.

The Missionaries have retained throughout this affair the entire confidence of all the principal chiefs.

It has been said in some of the papers, that George was *sent out* to the Sandwich Islands by the American Board of Foreign missions, and an impression has been left that he was in some way connected with the mission to those islands. This is not true. His history is briefly this:—When he was about seven years old, his father, (the late king Tamoree,) who was partial to the Americans, and desirous that his son should receive an education, committed him to the captain of an American ship, who agreed to bring him to this country, and educate him. To defray the expenses of his education, Tamoree gave the captain several thousand dollars. George arrived in Boston about the year 1804, and was sent to Worcester, where he remained at school till the property was all expended, and the captain died.

He was then removed from one family and place to another in the neighbourhood of Worcester, till at length, becoming dissatisfied with his situation, he went to Boston and enlisted in the naval service of the United States. This was during our last war with Great Britain. He was in the Enterprise during her action with the Boxer, and was badly wounded in that engagement. He also served on board the Guerriere in the Mediterranean, and assisted in capturing an Algerine frigate. After the termination of the war, he was again thrown upon the world, and, destitute of friends, ragged, dirty, and in want, he was found in the Navy-yard at Charlestown, by some benevolent persons who, having become acquainted with his early history, took him under their protection, and soon after committed him to the care of the American Board of Commissioners for Foreign Missions, who resolved to give him an education and send him back to his father. Accordingly he went to Cornwall, and was there instructed in the common branches of learning, and in the doctrines and duties of Christianity. His conduct, however, was the occasion of much grief to his friends. In 1819 he went out with the first missionaries to the Sandwich islands, and on his arrival at Atooi, he was joyfully received by his father, who manifested the warmest gratitude to the missionaries for their agency in restoring to him his long-lost son, and was ever afterward their firm friend and supporter. But George soon became so dissipated and worthless, that his father lost all confidence in him, and at his death, was unwilling, as we have seen, that he should be his successor.

From this brief statement it will be seen that the American Board are not at all responsible for the conduct of George, for he has never been in their employment, and has never enjoyed their confidence. By educating him and restoring him to his father, they expected to secure the friendship of a chief whose good offices would be of important service to their missionaries. In this they have not been disappointed.—*N. Y. Obs.*

Horne's Introduction to the Bible.—Mr. E. Littell, of Philadelphia, and Wilder and Campbell, of this city, have in press and will soon publish "An Introduction to the Critical Study and Knowledge of the Holy Scriptures, by Thomas Hartwell Horne, M. A. from the latest London edition." It will be comprised in four volumes, and, although illustrated with numerous maps and fac-similes of Biblical manuscripts, will be put to subscribers at the moderate sum of twelve dollars.—We have not had an opportunity of examining the work ourselves, but we perceive that the best

English critics speak of it in terms of unqualified commendation. The Eclectic Review says, "It is the very best introduction to the critical study of the Holy Scriptures in the whole compass of English literature;" and the Christian Observer remarks, "It is the most important theological publication of its kind which has appeared in England or any other country for some years. No well-assorted theological library can be long without it; and even those students in divinity whose pecuniary resources are too limited to admit of wanton expenditure, would do well, even on the score of economy, to include these volumes in their library." Four editions of the work have already been published in England, the first in 1818—the second in 1821—the third in 1822, and the fourth in 1823.

New-Brunswick Tract Society.—The Tract Society of New-Brunswick, (N. Y.) was organized on the 12th of March, 1824. During the past year it has received 27 dollars from 116 subscribers, and has purchased 4000 pages of Tracts from the New-York Tract Society. The following anecdote is introduced into the report which was presented to the Society at their first anniversary on the 11th inst.

"It is my custom," said a certain minister, "to lend a tract to each of the children and grown persons who attend morning service. Among these children was one about nine and another ten years of age, whose parents were unknown to me. The mother was an industrious woman, but quite ignorant of the truth. The father seldom came home sober. The parents frequently read the tracts thus lent to their children, and after some weeks began to think I knew the particulars of their lives.

At last the mother said one day, 'how is it, John, that Mr. K—— picks out such tracts for you?' 'Why mother,' said the son, he never picks them out for any one, but just gives them out as fast as he can.' This made the matter still more inexplicable to them. After a while the son prevailed upon the mother to come one evening to lecture—she came a second time, and the Lord was pleased to send the Holy Word home to her soul. She began to pray, and now for twelve months has been a truly zealous follower of Christ. Meanwhile the husband began to read the tracts, and although angry at finding them in his way, yet he could not help reading them. One day he heard his son saying his prayers, and his attention was arrested by his younger son: 'John, pray for father.' 'Well, what do you say?' inquired the father; John answered, 'I do not know what to say Mr. K—— says we must pray for our parents; so I say, O Lord, do not let my father get drunk.' This roused the father's feelings. He now prays for himself and family. "Oh sir," said his wife to Mr. K——, 'now we know what happiness is.'

ORDINATIONS AND INSTALLATIONS.

August 29—The Rev. T. W. P. Greenwood was inducted into the Ministerial office, at King's chapel, Boston, as colleague with the Rev. Dr. Freeman. The official part of the induction was performed by Dr. Freeman and his Vestry. Sermon by the Pastor elect.

Sept. 1—The Rev. William Case, over the fourth society of Saybrook, Conn. Sermon by the Rev. Mr. Porter of Farmington.

Contributions to U. F. M. S. during the Month of March, 1825.

From Benj. Bailey, Esq. to constitute himself a life member,	\$30 00	name of Jonathan Freeman, after their late pastor, and another at Harmony, by the name of Brogan Hoff, after their present pastor, by do.	24 00
Donation from the Hon. Stephen Van Rensselaer, President of this Soc.	200	From the same Soc. for general purposes,	2 00
Collected at the Monthly Concert in Charleston, Va. by A. W. Corey,	10 00	From the Rev. James R. Burch, of Flemingsburgh, Ky. a donation from the Ebenezer Missionary Soc. of Kentucky, by do.	300 50
From the Rev. E. King, and Family of Middletown, L. I.	5 31	Remittance from Mr. John L. Burnap, Agent,	125
From Miss B. H. a friend to Missions, by do.	1 00	Avails of a Firkin of Butter, made by a few Ladies of the Presb. Cong. in North Hardiston, Sussex Co. N. J. by the Rev. Edward Allen,	11 25
From Richard Rapalye, Esq.	3 50		
Collected at the Month. Con. in the 1st Ref. Dutch Ch. in Philadelphia, by A. Henry, Esq.	19 25		
From the Female Mite Soc. of Bridgetown, N. J. 1st payment for educating an Osage Youth at Union, by the			

From the Aux. Soc. of Harlingen, N. J. to constitute their Pastor, the Rev. Peter Labach, a life member, by Mr. Martin Voorhees, Treas.	30 00	From J. Stephens, Esq. by do.	1 00
From do. by do.	10 00	From W. Worth, Esq. by do.	10 00
From the Aux. Soc. of Nyack, Rockland Co. N. Y. by Mr. E. Appleby	12 36	From Lockwood DeForrest, Esq. by do.	4 00
From the Aux. Soc. of Newburgh, N. Y. by Abel Belknap, Treas. through Isaac Belknap, Esq.	57 00	From Gabriel Havens, Esq. by do.	5 00
Collected at the Month. Con. at West Farms, N. Y. by Mr. Pillsbury.	1 00	From Mrs. P. Osborn, by do.	7 00
From the Aux. Society of the United Congregations of Hardwick, Stillwater, and Markborough, N. J. by Peter B. Shafer, Esq.	9 25	From W. Platt, by do.	5 00
Collected at Month. Con. in Basking Ridge, N. J. by Rev. Mr. Brownlee, through the hands of Mr. Lindsley,	9 00	From the Female Miss. Asso. in the Rev. Mr. Phillips' Cong. N. Y. by Mrs. A. Ogilvie, Treas.	38 00
From the Baltimore Clothing Soc. by Mrs. Harriet Rooker, Treas.	60 00	From do. the third payment for educating an Osage girl, named Frances Phillips, by do.	12 00
From Rev. J. C. Crane, Agent, by Messrs. Williams & Fenn, Fayetteville,	915	From the Aux. Soc. of Cumberland, Md. by J. Butler, Esq.	16 50
From Henry Rankin, Esq. to constitute his son, Robert G. Rankin, a life member.	30 00	Remittance from Mr. Sessions, Agent	150
Collected at Month. Con. in Brick Church, N. Y.	10 56	From the Female Aux. Soc. of Bedford W. C. Co. N. Y. by Rev. J. Green,	23 12
Donation from Arthur Tappan, Esq. N. Y. by Rev. Dr. Spring,	30 00	From Master Frederick Read, of do. by do.	38
From N. W. Howel, Canandaigua, by do.	20 00	Collected at the Month. Con. in the Presb. Ch. in Murray-Street, N. Y. by the Rev. Mr. Snodgrass,	8 50
From J. Millard, by do.	13 00	Remittance from Mr. John S. Hudson, Agent,	75 00
From John C. Halsey, to constitute himself a life member, by do.	30 00	From the Aux. Soc. of Frankstown, and Williamsburgh, Pa. by Rev. James Galbraith,	20 00
From Miss M. Laight, by do.	3 00	Collected at the Month. Con. in Succasunna, N. J. by E. R. Fairchild,	12 31
From a Lady, by do.	2 00	From the Aux. Soc. of Lamington, N. J. by Cornelius Vanderbeek, Esq.	23 87
From W. Whitlock, Esq. by do.	5 00	Donation from Dr. Isaac Ogden, of do.	10 00
From H. Thomas, Esq. by do.	5 00	From a friend to missions,	50
From G. Tracy, Esq. by do.	5 00	From the Misses Cantine of Albany, and their Pupils, by Rev. J. Ludlow,	2 50
		From the Aux. Soc. of Sinking Creek, Centre Co. Pa. by T. Duncan, Esq.	20 00
		Collected at the Month. Con. in the 4th Presb. Ch. in Philadelphia, by Alexander Henry, Esq.	6 23
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Collected by Mr. John S. Hudson, Agent.

From Mr. Alpheus Hawley, of Glenn's Falls, N. Y.	\$3 00	From an interesting daughter of affliction, to be laid up in the Treasury of the Lord, as a portion for her children,	6 00
From a Lady, 'the fruits of self-denial,'	2 00	"Nor rust corrodes, Nor moth corrupts Nor thieves purloin, That sacred treasure"	
From a friend to Missions, who wishes to raise an imperishable Monument to the memory of a beloved, lamented son, by the education of a Heathen child at Machinaw, to be named John S. Folsom, first payment,	12 00	From the Cong. at Fort Edward,	6 95
From two little boys, who choose rather to give their pennies to the poor Heathen, than spend them for that which would do no good,	75	From Mr. James McDougal, Argyle,	1 00
A bed and bedding, for the School at Machinaw, the bequest of Miss Rhoda Nash, deceased, by the Rev. R. Smith of Ballstown.		From Mrs. Nancy Van Schaick, Easton, N. Y.	1 00
From the Ladies' Fragment Society of Glenn's Falls, N. Y. 1st payment for educating Caroline Williams Rodgers at Machinaw,	12 00	From Mr. William Abeel, do.	1 00
From the Gentleman's Indian Educating Soc. of Glenn's Falls, 1st payment for educating Ravaud Kearney Rodgers at Machinaw,	12 00	From the Month. Con. at Ballstown,	5 06
From the people of Sandy Hill, (\$12. being the first payment for educating Luther Johnson at Machinaw,)	14 00	From the Month. Con. at Malta,	4 06
		From the Monthly Concert at Sara Springs,	19 12
		From Mrs. M. S. Lavitt's charity box,	1 60
		From a little boy's do.	12 00
		From D. Parsons 25 cts. Capt. Fuller, 25 cts. Judge Warner 50 cts. of Canaan, N. Y.	1 00
		From Mr. Alden Greenbush,	1 00
		From the children and youth of Fonda's Rush, (Broadalbin,) 1st payment for educating an Indian child at Machinaw,	12 00
			<u>\$115 66</u>

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